The Relief Society Magazine

THE NAUVOO TEMPLE BELL

DECEMBER, 1942 - VOL. 29, NO. 12

LESSONS FOR MARCH

RELIEF SOCIETY
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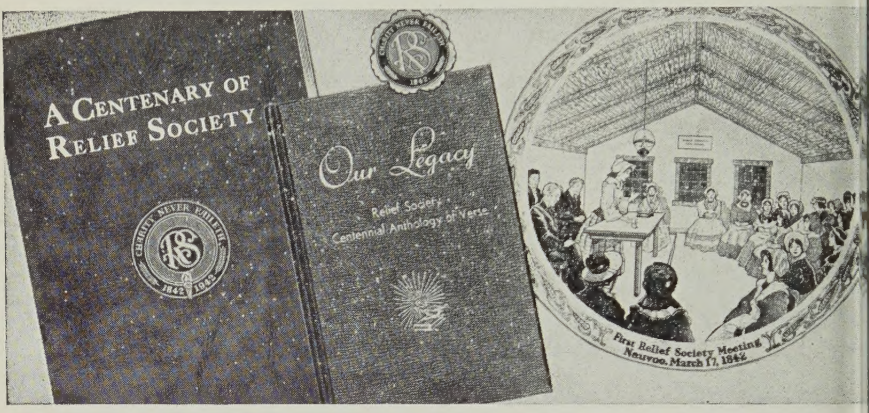
A Centenary of Relief Society
Our Legacy
Relief Society Centennial Anthology of Verse
First Relief Society Meeting
Nauvoo, March 17, 1842

CENTENNIAL COMMEMORATIVE PLATE

This pottery plate, 10½ inches in diameter, depicts the first Relief Society meeting he in Nauvoo, March 17, 1842. Brown is the predominating color of the design on this beautif ivory plate, with costumes in a variety of colors. The plate is bordered with gold-colore wheat heads. The inscription on the back gives information as to the organization, scop and purposes of Relief Society. Price $1.50, postpaid.

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No. 1 Pin of blue baked French hard enamel and 24 carat gold-plated. Price $1.10, postpai
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Both pins are identical as to design, size, and coloring. Although issued as a featu of the centennial year, this pin bears only the organization date, 1842, and will therefore b appropriate for use after the centennial. These prices include Federal excise tax.

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RELIEF SOCIETY CENTENNIAL ANTHOLOGY OF VERSE"

This 329-page book contains poems selected from the writings of Latter-day Saint wome from 1835 to 1942, including all the prize poems designated in the annual Eliza Roxey Sno Memorial Poem contest. The relatives of those whose poems are included in this antholog will be especially interested. Price $1.50, postpaid.

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96 pages, size 9x12 inches. Over 500 pictures of historical interest.

The price of the book has been kept as low as possible—50 cents per copy, postpaid whether single copies or quantity lots are ordered.

Orders cannot be accepted without the remittance of 50 cents per copy. A special gi card will be sent with all copies of the book designated as gifts. Order from your ward Relie Society Magazine representative or direct from the General Board.

All articles listed above are obtainable only from
General Board of Relief Society, 28 Bishop's Building, Salt Lake City

The Cover—Nauvoo Temple Bell

THE Nauvoo Temple bell is the subject of the cover of this issue of the *Magazine*. It was previously announced that the cover would be a reproduction of the fourth in a series of four plaques (three of which have appeared consecutively on the September, October, and November issues of the *Magazine*) designed by Avard Fairbanks for the base of the proposed Relief Society centennial memorial campanile to be erected on Temple Square.

Because of the difficulty of reproducing legibly on the cover of the *Magazine* the inscription on this fourth plaque—an inscription plaque "Relief Society Centennial Memorial"—the Nauvoo Temple bell is selected in substitution. Providing the motive for a campanile, the Nauvoo bell is appropriate for inclusion in this series, both as a *Magazine* cover and for mounting in panel form with the three plaques, "Pioneering," "Education," and "Benevolence."

The Nauvoo Temple bell was furnished by the English Saints for the Nauvoo Temple in 1845. It hung in the tower of the Temple only a short time, for in 1846 the Saints began a forced exodus from Nauvoo. "From Winter Quarters, under date of September 26, 1846, President Brigham Young sent a letter back to Nauvoo in which he said: 'As you will have no further use for the Temple bell, we wish you to forward it to us at the first possible chance, for we have much need for it at this place.' "

During the long trek across the plains, the bell was put to practical use by the Saints.

Now it is planned to give it a permanent home in the beautiful campanile (bell tower) to be erected through voluntary contributions which are being received from Relief Society women themselves, from husbands, fathers, and sons in honor of their wives, daughters, and mothers who now are or have been Relief Society members, and from other interested individuals. The campanile will be presented to the Church by Relief Society as a gift in commemoration of the centennial of the Society.

In order that *Magazine* readers may have the message of the inscription plaque, it is published herewith:

RELIEF SOCIETY CENTENNIAL MEMORIAL

Here in the shadow of the Temple, on this spot hallowed by the tread of Pioneer feet, the Relief Society—woman's benevolent organization of the Church of Jesus Christ of Latter-day Saints—erects this monument.

It stands as an expression of appreciation for the wondrous opportunities for soul growth that have come to womankind since the time one hundred years ago when in 1842 the Relief Society was organized in Nauvoo, Illinois, by the Prophet Joseph Smith, who said:

"I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice and knowledge and intelligence shall flow down from this time henceforth . . . let kindness, charity, and love crown your works."

In this tower hangs the famed Nauvoo Temple bell whose lifetime spans a century of Church history. A sentinel in the sacred Temple at Nauvoo, the bell in vibrant tones rang out the changing moods of faithful Saints as they experienced first peace and joy, and later the anguish of parting from all that they had toiled to build. Immediately following the original pioneers, with Brigham Young at their head, came the second company in the great exodus to the West. Heading this veritable host of Israel, the bell played well its part in the westward trek. It awakened the herdsman at dawn, called the Saints from their wagons to kneel in morning prayer, rang again to start the day's march, and in the solemn stretches of the night it quieted the fears of the people as it warned stray Indians that the sentry was at his post.

It is with gratitude that this monument is dedicated to the thousands of unsung Relief Society heroines who over a period of one hundred years have stimulated intellectual development and given compassionate service without thought of honor or reward. These valiant women have nourished the hungry, clothed the needy, nursed the sick, buoyed up the discouraged and disconsolate, and tenderly prepared the dead for burial.

The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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RELIEF SOCIETY MAGAZINE

Editor - - - - - - - - - - Belle S. Spafford
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Vol. 29 DECEMBER, 1942 No. 12

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Messages From The Scriptures

HOW beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

—Isaiah 52:7

COME unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

—Matthew 11:28, 29

LOOK unto me in every thought; doubt not, fear not.

—Doctrine and Covenants 6:36

AND behold, I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled.

III Nephi 12:19

THE C
By Thom

RELIEF SOCIETY MAGAZINE

VOL. 29, No. 12 DECEMBER 1942

Toward a Lasting Victory

Dr. Carlton Culmsee

Professor of Journalism, Brigham Young University

ON Christmas Eve, people of many lands will hear great pinions beating and voices crying in the darkness. But instead of "a multitude of the heavenly host," they will seem to hear black angels taunting, "On earth war, hatred toward men!" To many, this Christmas will appear like an ironical nightmare, a mocking hallucination in a fevered brain.

They will be partly right. The global war may be thought of as a sickness of society. Mankind is enduring a desperate agony, and must have heroic remedies. Cauterization is apparently needed in many places, and, where gangrene has set in, amputation may be required. Nevertheless, Christmas still symbolizes this fundamental truth: back of the physical cure for war must be a spiritual cure; the healing must ultimately be a healing of and by faith. We have a job to do, and for that task we must implement our hands with guns, tanks, and planes. But obviously these weapons are not the cure; they are only the scalpel in the surgeon's hand. The cure is an ideal and a plan in his mind. That the surgeon keep himself as free as possible from error, that he draw his strength from the clearest and deepest sources —these are imperatives.

In the delirium of this illness called war, the patient sometimes sees black as white; for, as a wise man said, one of the first casualties of war is truth. Violence and destruction and killing—normally reviled as vices and crimes—now become elevated into virtues. A corresponding change sometimes affects the conception of morale. In peacetime we define morale in terms of a wholesome confidence in our powers and in those of our organization, in terms of a loyalty and a fidelity so strong that they may lead individuals to sacrifice their lives for the welfare of the group or for some distant goal. In wartime there is a mounting tendency to conceive of morale in terms of hatred roused by calculated efforts to make people believe that their enemies are without human feelings.

Conceivably, this morale of hatred

may be useful at stages of actual warfare. It may act as a powerful stimulant, as some poisons do when administered in suitable doses. It may be a narcotic producing temporary madness, in which human feelings are deadened and reserves of strength drawn upon so deeply that the soldier becomes a powerful engine of death, unhampered by pity or prudence. The theory may be tenable that, because war is an illness, men must be thoroughly ill to be successful at it. And of course not all hatred is artificially induced. When soldiers see comrades killed or tortured, when they see women and children starved or mutilated, they are moved to fury. It is only natural.

But hatred has its deficiencies as a foundation for an enduring morale. Although it may temporarily fire a person to devastating strength, it must burn out, often leaving one shamed and sickened. The excesses of destruction and cruelty to which it leads—excesses perhaps as inhuman as those which incited it—confirm the reaction of self-disgust and reinforce it with an emotion akin to guilt. And fundamentally the mo ale of hatred is based on fallacy; if man persuades himself that the mem bers of another race or nation ar veritable demons or soulless beast soon he may take the next step in hi logic and believe that he himself mus be a devil or a beast, and his com rades also. If we become convince of this, that you and I are brute vicious, treacherous, blood-thirsty then the world

Hath really neither joy, nor love, no light,
Nor certitude, nor peace, nor help fro pain.

Nothing so insecure and treacherou as the morale of hatred can serve u through a long, exhausting, tragi conflict.

CHRISTMAS suggests the basi for an enduring morale. I stands for faith in God and in th fundamental goodness of God's chil dren, faith in the possibility of a bet ter world, and faith in a splendi hereafter.

A brotherhood of man under th

(*Continued on page 865*)

New Counselor Appointed

APPOINTMENT by the First Presidency of Belle S. Spafford, Relief Society General Board member and editor of the *Relief Society Magazine*, as second counselor in the general presidency of Relief Society was announced November 18, 1942, by President Amy Brown Lyman.

Sister Spafford succeeds Donna D. Sorensen who was released from the general presidency due to increased home and family responsibilities, but who will continue to serve as a member of the General Board.

Sister Sorensen has served a counselor to President Amy Brown Lyman since January 1940.

Sister Spafford's special assignment in her new position will be the direction of educational activities o the Society, work previously directed by Sister Sorensen.

For the time being, Sister Spafford will continue as editor of the *Maga zine*.

Belle Smith Spafford

Vera W. *Pohlman, General Secretary-Treasurer*

TO introduce to Relief Society members the newly appointed second counselor in the general presidency of Relief Society is to introduce an already familiar friend. Belle Smith Spafford has appeared personally before hundreds of Relief Society workers at general conferences of the Society and at conferences in approximately fifty stakes of the Church which she has visited during her seven years' service as a member of the General Board. To all these and to thousands more she is known through the *Relief Society Magazine* which she has edited, conscientiously and creditably, during the past five years.

Those yet to meet or to become better acquainted with Belle Spafford await a rich experience. She is genuinely friendly and approachable, and possessed of that comfortable demeanor known as "always the same." Vitalizing her amiable disposition and giving certain direction to her course are her frankness, self-assurance, quick insight, tact, perseverance, devotion to duty, sympathetic understanding and ready helpfulness for others, willing deference to those in authority, and, above all, her comprehensive understanding of the principles of the Gospel of Jesus Christ and her firm testimony of their divine restoration through the Prophet Joseph Smith.

Belle has been a Relief Society member and officer for more than fifteen years, nearly half of this time as a member of the General Board, serving progressively as ward Relief Society counselor, stake board member, and stake counselor prior to her

BELLE S. SPAFFORD

appointment to the General Board. Her earlier training and experience as a teacher, in which field she served first in the public schools of Salt Lake City and later in the Brigham Young University training school, have been used to advantage in the interest of Relief Society. In both her ward and stake Relief Society experience she was assigned responsibility relating to the educational work of the Society, and during her seven years' service on the General Board she has been continuously affiliated with one or more of the committees on Relief Society lesson courses, and on committees planning Relief Society stake conferences. Throughout this experience she has been interested, not only in the subject matter selected for Relief So-

ciety courses, but deeply and consistently interested in the adaptability of these lessons to the lives of the women of the Church and to sound and effective methods of lesson presentation. Her contributions in this respect have permeated much of the material presented at annual stake Relief Society conferences throughout the Church. She is well qualified to assume her new assignment as counselor in charge of education by her training, experience, interest, and ability in education, her thorough acquaintance with the objectives and workings of the Society, and her clear understanding and consistent application of the principles of the Gospel, all of which will be compounded and directed toward the further education and development of the women of the Church through the medium of Relief Society.

The new counselor is qualified not only as an educator but also possesses a sense of sound administrative procedure which, with her first-hand knowledge of how the Society operates in wards and stakes, will be a valuable asset in her new position.

Under the editorship of Belle S. Spafford, the *Relief Society Magazine* has continued to serve the purpose for which it was established and has upheld its standards of accuracy and excellence. In the interest of accuracy of content, Belle has meticulously checked facts and has edited with a view of achieving the utmost clarity and meaning while preserving the style of the writers. "An eighth of an inch makes a difference, especially if its at the end of the nose" is one of the oft-remembered maxims of her canny Scotch mothe which seems to have been deeply inculcated into Belle's nature and to have influenced the precision of he editorial work.

In the difficult position of editor Belle has won and maintained the approval of both the readers of the *Magazine* and the writers. She ha shown good judgment in the selec tion of prose, poetry, and fiction recognizing and encouraging writer with ability, while meeting the par ticular reading interests of the moth ers of the Church and maintaining the *Magazine* in its primary purpose as the official periodical of Relie Society. She is known and respected among local and Church writers both the beginners and the experi enced, for her discriminating judg ment of their work, and for he frankness and genuine helpfulnes in criticizing their work and suggesti ing needed revisions.

New evidence of her editoria ability is presented in the recently issued *A Centenary of Relief Society* of which she and Marianne C. Shar were co-editors.

Belle was born in Salt Lake City a daughter of the late Hester Sims and of John G. Smith, who died be fore her birth. She gives due credi and honor to her parents and to the wise direction of her mother. Much credit for Belle's success as a Relie Society worker is due her genial quiet-mannered, devoted husband W. Earl Spafford, who, with thei children—Mary, now a student a the University of Utah, and Earl S of high school age—has made it pos sible for her to give a full measure of service to the Society.

Donna Durrant Sorensen

President Amy Brown Lyman

ON the opening day of a Relief Society Social Service Institute which I was conducting in the Bishop's Building back in 1934, there walked into the classroom, with a group of workers from Wells Stake, Donna D. Sorensen. It was the first time to my knowledge that I had met her, and I was impressed at once with her fine, dignified appearance and her intelligent, attractive face. As the days went on, I became increasingly interested in her as a student because of her bright and active mind, her quick grasp of subject matter, her buoyant spirit, and personal charm; and by the end of the course, I had become greatly attached to her.

When Donna was appointed a member of the General Board in 1935, she seemed to sense fully the importance and scope of the work to which she had been called, and her personal responsibility with respect to it. She was not only willing to work and to serve, but was eager to do so, and in addition she was willing to further fit and prepare herself for her new assignment through special study. As a Board member she served faithfully and efficiently and is loved and appreciated by her fellow workers. Her previous experience in both ward and stake board work, together with her unusual ability, had been an excellent preparation for her in her new calling. She was an asset to any committee to which she was appointed, and her work in connection with general conferences and stake conventions was always outstanding in character.

DONNA D. SORENSEN

As a counselor in the general presidency, Sister Sorensen has been all that one could desire. She has been faithful, true, loyal, able, and more than willing to do her full share. A natural student and a constant reader, she keeps abreast of all that is going on and has been a real source of information at all times on all subjects related to our work. Most important of all her qualifications, however, and her greatest contribution to her special calling in Relief Society, has been her love and understanding of the Gospel and her strong, unwavering testimony of its truthfulness. All her life she has been devoted to the Church, and one of her greatest joys was the privilege she had of serving the Church for two years in the mission field.

Sister Sorensen has made some excellent contributions to the sewing service of the Relief Society and to the sewing division of the Church Welfare Program. She successfully planned and helped to carry out, 1940 to 1942, a unique cooperative sewing project between the Relief Society and the Church Welfare Committee, in the Salt Lake, Northern Utah, and Central Utah Regions, which resulted in the production of 7248 articles of clothing which were returned to the storehouses for distribution on bishops' orders. The cloth and materials were furnished by the Welfare Committee, and the sewing was done in the work-and-business meetings. This pioneering project has set a pattern for further cooperative work by these agencies.

She also recommended in 1941 that a sewing survey be made to learn of existing sewing facilities throughout the stakes and to determine the best methods of carrying on future sewing programs. Information of great value was thus collected and tabulated.

Sister Sorensen's most important assignment as counselor, however, was chairman of education, and in this capacity she has labored diligently, unceasingly, and very successfully. A college graduate and a successful school teacher, she was particularly qualified for this work. She has made intelligent use of her ability to select subject matter, to arrange it, and to plan lessons, and also of her special gift of imparting knowledge and stimulating effort and growth in others. Under her direction, the educational departmen work in connection with Relief S ciety general conferences and grou conventions has been both stimula ing and inspiring, and her educatio al bulletins have been very helpfu and constructive, all of which ha been greatly appreciated by the cla leaders of the organization.

Sister Sorensen has felt for som time the need of supplementin teaching helps for Relief Societ class leaders, and her last task a chairman of education was to pla and prepare, with the assistance o Anna B. Hart, a book on this subjec —*Leads for Class Leaders*. The Ge eral Board expects to publish th book in the not-too-distant future.

While a faithful and earne Church worker, Donna's major in terest is her home and family. She i the daughter of Agnes Lewis and th late Lorenzo J. Durrant, of Prov Utah, faithful and devoted Latte day Saints. She has ever been loyal daughter and is a fond wife an the devoted mother of two lovel young daughters, Shauna Lee an Sheila. In all her Relief Societ work she has been faithfully sup ported by her husband, W. A. Soren sen, at present a member of th bishopric of Capitol Hill Ward. I is because of increasing family re sponsibilities that Sister Sorense has asked to be released from he position as counselor in the genera presidency of Relief Society. Thi release has been given with regre and with deep appreciation for he excellent service to the organizatio We are very happy, however, tha Sister Sorensen is to remain a mem ber of the General Board.

In Retrospect

President Amy Brown Lyman

Chapter XII

My Work as General President of Relief Society

WITH the reorganization of the General Board of Relief Society, January 1, 1940, came my appointment by President Heber J. Grant to serve as general president of the Society.

Loving and appreciating the Relief Society as I have done all my life and knowing as I do of the value and importance of its work to the Church, I felt extremely humble and at the same time greatly honored when called to serve in this position. Truly did I feel the need of help from my Heavenly Father, and with a reverent spirit and prayerful heart I sought earnestly for His help.

Because the Relief Society has always been loyally supported by the Priesthood, by both the general and the local authorities, I felt sustained and greatly comforted. Then again, courage came to me with the appointment of a group of able, efficient, and devoted helpers—two counselors, a general secretary-treasurer, and a board of directors whose willing service and wise counsel have been of inestimable value. As the months have come and gone, I have appreciated more and more the separate virtues and abilities and the strength of the combined, united, and loyal efforts of my devoted and united associates. I am sure no president ever had better or more efficient help.

In taking up our tasks, we were fully conscious of the grave responsibility involved in directing the work of this mighty organization with its unbroken record of great deeds, and its successful life which had spanned a century. We were conscious also of the high standards which had been set by those General Boards which had preceded ours and which, each in its own turn, had functioned so successfully, covering in all a period of sixty years, for sixty years it had been since that summer day, June 19, 1880, when President John Taylor organized the first General Board of Relief Society, known then as a Central Board. We did not, however, anticipate the momentous changes which were soon to take place in this our world torn with war, or of how these changes were to affect much of our work.

When we took over our new assignment, our objectives were to maintain and to strengthen where possible the regular work of the organization, to carry on effectively the cooperative work of Relief Society with the Church Welfare Plan which had been established in 1936, and to prepare for an appropriate observance of the approaching centennial of the organization (only two years away), including completion of the membership campaign which had been launched in 1938 for the purpose of enlisting 100,000 members by 1942. In all this work of preparation a spirit of reverence for the past achievements of the great organization has constantly been felt.

Three years now our Board has served. This service has been rendered in disturbed times under diffi-

EXECUTIVE OFFICERS OF GENERAL BOARD

Left to right: President Amy Brown Lyman; First Counselor Marcia K. Howells; Second Counselor Donna D. Sorensen (released November 18, 1942); Second Counselor Belle S. Spafford (appointed November 18, 1942); General Secretary-Treasurer Vera W. Pohlman.

cult, trying, and exceptional circumstances. Some of our activities have been curtailed, others have been temporarily suspended, and the need for new services is becoming more apparent. Because general conferences with opportunity for reporting the conditions of the Society have been suspended, it therefore seems fitting that in this final chapter a report be made of the work done and labors accomplished during these different and difficult years.

Woman's Congress

An interesting event occurred in November 1940. The great Woman's Centennial Congress was held in New York City covering a period of four days. As one of five delegates chosen from the State of Utah and as a delegate from the National Council of Women, I was privileged to attend this very interesting Congress and to participate in its proceedings. I was also invited to make a brief impromptu report of the Church Welfare Plan. A few days previous to this I attended in New York City the meeting of the Board of Directors of the National Council of Women. I also held a meeting with the Relief Society executive officers of the Eastern States Mission.

The object of the Congress as stated by the committee was: to honor the American women of 1840 who conceived the idea of forming an organization to work for the emancipation of women, and their associates; also their successors who for the next 100 years carried forward the plans of these early leaders and in addition inaugurated many needed reforms; to consider problems confronting the women of 1940 and to view the realities which women must meet in the world of today.

The originator and chief sponsor of the Congress and its general chairman was eighty-year-old Carrie Chapman Catt, the most potent of the latter-day suffrage leaders and one of the country's greatest advocates of world peace. The meetings consisted of general sessions, panel discussions, and the following departmental meetings: Ethics and Religion, Economics and Social Welfare, Government and Politics, and Education for World Peace Through World ganization.

MEMBERS OF GENERAL BOARD WHO HAVE SERVED UNDER PRESIDENCY OF AMY BROWN LYMAN

First row: Vivian R. McConkie, Leda T. Jensen, Beatrice F. Stevens, Rae B. Barker, Nellie O. Parker; second row: Anna S. Barlow, Achsa E. Paxman, Mary Grant Judd, Luella N. Adams, Marianne C. Sharp; third row: Anna B. Hart, Ethel B. Andrew, Gertrude R. Garff, Leona F. Wintch, Edith Smith Elliott; fourth row: Pauline T. Pingree, Alice B. Castleton, Priscilla L. Evans, Florence Jepperson Madsen, and Ann P. Nibley

The work and achievements of women of the past one hundred years were reviewed in stories, reminiscences, plays, and pageants. In portraying the striking advancement of American women in the last century, Mrs. Catt's most graphic unit of measurement was the presentation

of a list of one hundred women who were successfully following careers in 1940 in widely divergent fields as compared to the seven fields to which they were restricted as the century of feminine advancement opened in 1840. There were, she said, only seven occupations open to women one hundred years ago in which they could earn money, and many women then, as now, were the sole support of their families. These occupations were domestic service, keeping boarders, teaching young children, needle work, weaving, typesetting, and bookbinding. The one hundred women listed by Mrs. Catt were leaders in politics, education, science, medicine, law, engineering, home economics, newspaper work, journalism, business, and many other fields.

As she called the roll of honor, the chosen women of 1940 came forward, and each was presented with a copy of the book *Victory* written by experts on the history of woman suffrage to celebrate this centennial.

In considering the problems of today and of the future, it was pointed out that since women have been relieved of so much drudgery they should study these problems and should be active in helping to solve them. They should not sit and "twiddle their thumbs" nor waste time in frivolities and cheap amusements, such as card playing. American women should work for the preservation of the home and of democracy which is based on the teachings of the Savior, and also for the strengthening of the American way of life. They should devote themselves to the abolition of war and to the creation of a society out of which war cannot come, or where war is futile. They should also make use of their rights and opportunities as citizens and ever bear in mind that the suffrage women of the United States worked seventy years for the right to vote.

Among the delegates to the Congress there were, in addition to many noted American leaders, a number of prominent foreign women. Among these were two guest speakers who were listened to with rapt attention —Mrs. Sung I-Chung, professor of English at the University of Peking, China, who told of the tragedies which had occurred in China since the invasion of that country; and Senora Isabel de Palencia of Spain, author of *I Must Have Liberty*, who formerly was the Spanish Minister to Sweden, but now a refugee in Mexico, who reviewed the effects of the late Spanish war called by its instigators a civil war, but which she characterized simply as an invasion sponsored by other nations of Europe.

Measures of Simplification

Pursuant to advice received early in 1940 from the General Authorities of the Church that the auxiliary organizations simplify their work and reduce somewhat the number of activities that take women from their homes, we evaluated the work of Relief Society and made the following changes: honorably released the large central chorus of Singing Mothers which had functioned under the auspices of the General Board for several years; shortened the Relief Society educational year from nine months to eight months and established a uniform period, October

through May, for weekly meetings, leaving the months of June through September for the monthly work-and-business meetings; we emphasized the standing recommendation that stake boards be limited in number so as not to deplete the wards of capable leaders; recommended that stake board meetings be limited to not more than two a month; limited annual and stake conferences of Relief Society to one-day sessions and eliminated a general session for members. Further modifications in this respect were made early in 1942, after engagement of the United States in war, in accordance with recommendations of the First Presidency that stake board meetings be held regularly but not oftener than once a month, that the general boards of all the auxiliary organizations discontinue all institutes, conventions, and stake union meetings, and that visits to stakes by General Board members and to wards by stake board members be limited to areas in particular need of help because of a special problem, the object of these changes being to reduce automotive travel and to cut to the lowest feasible limit all expenditures incident to Church activities.

Relief Society Funds

Changes made with respect to Relief Society funds during the past three years are: provision in April 1941 for ward Relief Societies to place in their general operating funds contributions received by visiting teachers during the four summer months, the collections during the remaining eight months to be placed in the charity fund; provision, effective beginning October 1942, for wards to retain one-fifth of the annual membership dues to help augment the general operation fund and relieve local Societies of the necessity of raising funds by bazaars and other means; modification and extension in 1940 of the use of Relief Society charity funds with emphasis on their continued use for maternal and child health and for special Relief Society welfare projects, principally service projects; a change in time of collection of annual membership dues, relating the time to the opening of the season's educational work, for the greater convenience of local Relief Societies and members; increased in 1942 from $75 to $300 the amount of loans available to individual students entering hospitals for nurse training.

Relief Society Meetings

In 1940 it was recommended that annual ward Relief Society conferences, theretofore held at different seasons of the year, be held uniformly in the fall of the year, thus giving opportunity for the work for the coming season to be previewed. With few exceptions these annual ward Relief Society conferences were held throughout the Church uniformly for the first time on the evening of Fast Sunday, November 1, 1942, in accordance with a schedule prepared under a recent ruling by the First Presidency in making the time of this evening available to auxiliaries of the Church. New meetings recommended to be held throughout the Church are, in 1942, the monthly preparation meeting for ward Relief Society officers and class leaders and, in 1941, a preliminary officers' meeting preced-

ing the annual ward Relief Society conference.

Publications

Publications of the Relief Society issued by the General Board during the three years under consideration include an extensive series of official bulletins (known as blue bulletins because of the color of the paper used) carrying direct to the stake, mission, and local Relief Society officers information, instructions, and suggestions; three editions of a new loose-leaf songbook, *Relief Society Songs*; the Articles of Faith attractively printed on large-sized cards and distributed without charge by Relief Society visiting teachers to Latter-day Saint homes throughout the Church in December 1941; welfare memoranda forms issued without charge as a guide and record to ward Relief Society presidents in their family welfare work; revised Relief Society visiting teachers' report books and new loose-leaf stake and ward record books; then, in commemoration of the Relief Society centennial, an anthology of verse by Latter-day Saint women, and an historical, pictorial, and narrative panorama of Relief Society's first hundred years. In addition, binders were made available for the *Relief Society Magazine*. Through the courtesy of the Presiding Bishopric, arrangements have been made by the General Board for Relief Society stake presidents to receive regularly a copy of the monthly *Progress of the Church* published by the Presiding Bishopric, and also a copy of the Church *Handbook of Instructions*.

Welfare Work

The General Board has continued to emphasize the importance of Relief Society welfare work and has continued its full-hearted cooperation with the Church Welfare Plan inaugurated in 1936. Because of its long experience in welfare work and family rehabilitation, the Relief Society is especially qualified to appreciate this great concerted united effort on the part of the Church to care for its own needy, to help people everywhere to help themselves, and to meet the complex conditions with which they are faced.

The principles upon which the Welfare Plan rests are the same as those upon which Relief Society under the guidance of the Priesthood has based its work these one hundred years. These principles are thrift, industry, and economy for all; work, self-effort, self-reliance, and economic independence for the able-bodied; creation of work and opportunity for those who are not able to secure these for themselves; care for the dependent aged, sick, and little children, for dependent mothers with minor children; sympathy and comfort for all who need it. One of the greatest blessings of the Plan has been the coordination of all existing facilities in the Church for the care and development of Church members.

In order to further extend Relief Society's special assignment of determining family needs, the General Board, at the request of the Northern Utah Region of the Church Welfare Program, opened a Social Service Department in Ogden in September 1940 with a full-time social worker to assist ward bishops and Relief Society presidents to analyze and meet the aggravated problems

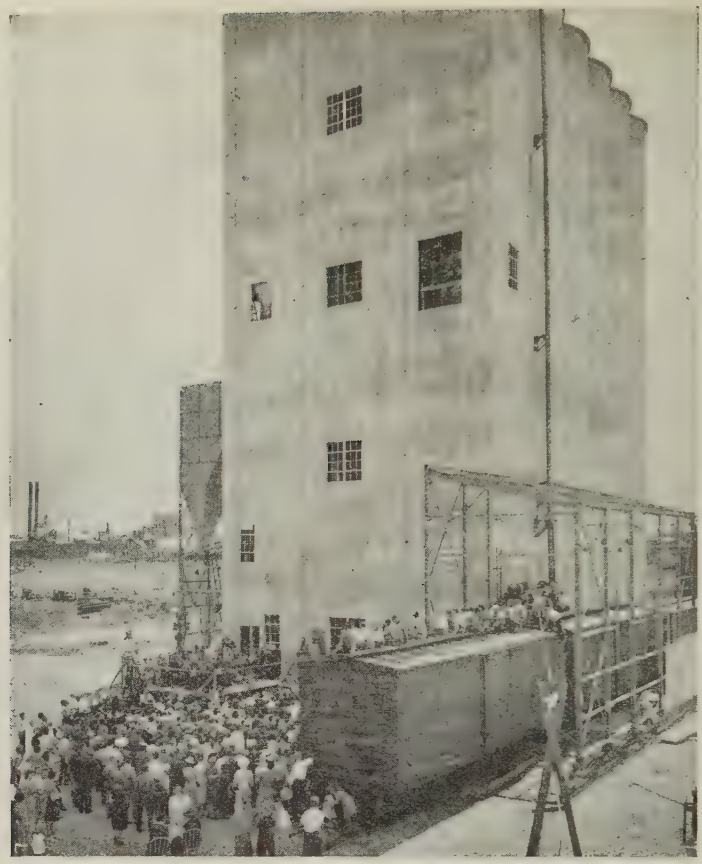
of families under their care. This service is similar to that which has been continuously available in Salt Lake City since 1919 and in Los Angeles since 1934. In order to assist stake and ward family welfare workers with their assignments, the General Board planned to resume social service institutes in stakes wherever desired, and two were held in January 1941—one in Oakland and one in San Francisco—but these institutes were necessarily discontinued under curtailing restrictions incident to the war.

A feature of Relief Society cooperation with the Church Welfare Plan which has received special attention is sewing service. From the beginning Relief Society women have given sewing service in ward Relief Society meetings, and since establishment of stake and regional work centers under the Church Welfare Plan, have assisted at these centers in the production of clothing for distribution from bishops' storehouses. In 1940 an experimental project was sponsored by the Relief Society with the ward Relief Society organizations in the Salt Lake Region giving sewing service in their local ward sewing meetings on articles of used clothing provided by the Welfare Program. This sewing project was successful and resulted in more than 3000 pieces of clothing being turned into the Central Bishops' Storehouse for distribution on bishops' orders. During the 1941-42 educational year, this sewing service was extended to include in addition to the Salt Lake Region the Relief Societies in the Northern Utah and Central Utah Regions, including forty-four stakes. A total of 310 wards participated in this service and nearly 16,000 hours of service were given in completing nearly 4,000 articles for the Church Welfare Plan. The General Board has also assisted in plans for meeting clothing needs under the Church Welfare Plan by cooperating in a survey relating to sewing facilities in stake and regional Church welfare centers throughout the Church during the summer of 1941, and by appointing members of the Board to serve on clothing committees, auxiliary to the General Church Welfare Plan. In the summer of 1942, Relief Society visiting teachers distributed approximately 125,000 bulletins on the care of clothing, issued by the Church Welfare Committee.

Wheat

A dramatic incident in Relief Society history occurred on August 27, 1940, when the great Church elevator in Salt Lake City, located at Seventh South and Seventh West, was dedicated and was partially filled on that same day with Relief Society wheat. A trainload of cars filled with grain stood on the sidetrack near the elevator, and at the close of the services, as the seal on the first car was broken by President J. Reuben Clark, Jr., the yellow grain began to flow into the bins.

A large congregation of people had gathered to witness the ceremony, including general and local Priesthood authorities and hundreds of Relief Society women whose mothers and grandmothers or other relatives had helped, under the direction of President Brigham Young, to inaugurate the project of grain storing sixty-four years before and to develop it.



CHURCH GRAIN ELEVATOR
Salt Lake City, Utah. Dedicated August 1940

The exercises consisted of a beautiful and impressive dedicatory prayer by President David O. McKay; an address by President J. Reuben Clark, Jr., in which he explained that the Relief Society wheat which had been placed in the elevator would be used for storage and not for speculation, and that all expenses connected with the project would be borne by the Church; a report by Elder W. E. Ryberg of the General Church Welfare Committee, who had charge of the construction of the elevator and the installment of the equipment, which stated that the capacity of th elevator was 318,000 bushels o wheat; and remarks by President Am Brown Lyman on the history o grain storing in the Church. It w explained that the storing of grai was inaugurated by President Bri ham Young in 1876 and was given a special mission to the women o the Church, and that throughout th years there had been wheat and whe funds on hand in the organizatio that after World War I the whe had been converted into a great tru fund placed with the Presiding Bis

opric to be held until such time as it might be advisable to again store wheat; that in the meantime the interest on the fund had been used for health and maternity purposes; that at the April conference in 1940 the First Presidency had indicated that grain storing was again advisable; and that on May 31, 1939, the General Board had unanimously approved the plan to begin storing grain by using, at first, one-fourth of the fund to be invested in wheat. Since that time additional wheat funds have been invested until today great quantities of Relief Society wheat are stored in Church elevators in Salt Lake City and Sharp, in Utah, and McCammon, in Idaho. Relief Society women everywhere have approved of this action, feeling that it is fulfilling the original purpose for which the wheat was gathered.

Relief Society Centennial

Many months of planning and preparation were given by members of the General Board in the interest of the observance of the hundredth anniversary of the Society in March 1942. Consummation of many of these plans was delayed by involvement of the United States in war three months prior to this important event. However, Relief Society women, always wise and reasonable and willing to listen to counsel, accepted the situation gracefully and adjusted readily to the changes, realizing that even greater sacrifices than those connected with material things of life would be necessary in this unexampled period of storm and stress. Although plans were cancelled for an elaborate Church-wide centennial observance including a conference, pageant, a concert by the Singing Mothers, and exhibits, and also for many stake celebrations which had also been planned, very successful local celebrations in the wards and branches were held throughout the Church which were unique, colorful, historic and festive. Former officers and aged workers who had carried the brunt of the work of the past were honored and future plans were glimpsed. The planting of hardwood centennial trees, recommended by the General Board, and permanently marked, was carried forward, generally with suitable ceremonies, wherever stake and ward chapel grounds were owned by the Church. The General Board itself had the privilege of planting an English elm on Temple Square. The General Board conducted with noteworthy results centennial poetry and short story contests, published two centennial songs which were used extensively throughout the Church in local celebrations, issued centennial seals (a reproduction of the official centennial insignia), and issued four personal centennial souvenirs—an official Relief Society pin, a souvenir plate commemorating the organization of the Society, *Our Legacy*, *Relief Society Centennial Anthology of Verse*, and a centennial commemorative book, *A Centenary of Relief Society*. Plans were also carried forward for erection of a memorial campanile (bell tower) on Temple Square in Salt Lake City to house the Nauvoo Temple bell and to constitute a centennial gift to the Church by the women of the Society. Erection of this memorial has been postponed until after the war. As plans for the pageant developed, the

GENERAL BOARD CENTENNIAL TREE-PLANTING CEREMONY, March 17, 1942, Temple Square, Salt Lake City
Left to right: Counselors Marcia K. Howells and Donna D. Sorensen, General Secretary-Treasurer Vera W. Pohlman, President Amy Brown Lyman.

Relief Society sponsored the purchase of a beautiful cyclorama stage set for the Tabernacle which together with the masking closes off the entire west end of the building. This unusually lovely and practical set of curtains has been completed and is ready for future use.

To compensate in part for the postponement of the central centennial celebration, the General Board sent to every English-speaking Relief Society in North America a centennial phonograph record containing messages from President Heber J. Grant and myself as General President of Relief Society, the audition of which formed a part of the hundreds of local centennial celebrations. The Board also broadcast two centennial radio programs on March 17 and March 22, respectively.

An important activity, inaugurated in 1938 and carried to successful completion by the present General Board, was the membership-building program which aimed to increase Relief Society membership to 100,000 by 1942. This goal was not only achieved but exceeded, the final total reaching 115,000.

War Services

The year 1942 has been one not only of Church-wide rejoicing in the hundredth anniversary of Relief Society, but a year of adjustments in the Relief Society program and the acceptance of new responsibilities brought about by the engagement of the United States in war in December 1941. Prior to this time, Relief Societies in Europe, Canada, South Africa, and Australia reported extensive sewing and knitting in Relief Society meetings for soldiers, refugees, and the Red Cross, and cooperation in other war work after their countries became involved in the present war in 1939. In 1941 the

Relief Societies in the United States cooperated with the Nursing Council on National Defense in taking an inventory of the trained nursing courses of the country. Since engagement of the United States in war, the General Board of Relief Society has, during the year 1942, conducted a survey of trained and practical nurses in all local units in the United States and Canada, requiring that lists of these nurses be maintained on a current basis in local units together with information as to those who are able to give additional full-time or part-time service; has recommended that Red Cross sewing and knitting be done in regular ward Relief Society meetings in addition to the regular Relief Society sewing; has cooperated with nearby hospitals in making in Relief Society work meetings hospital gowns and supplies in order to relieve conditions incident to labor shortages; has offered services of Relief Society work meetings to adjacent military hospitals and recreation rooms at military camps; has sponsored Red Cross classes and services, such as home nursing, first aid, nutrition, nurses' aids, etc.; has urged that wherever possible all Relief Society women take advantage of Red Cross home-nursing and first-aid courses because of possibility of disaster or epidemic and because nursing and hospital service for civilians is being greatly curtailed leaving civilians to depend to a greater extent on home nursing; has recommended that families in war risk areas provide themselves with first-aid kits; has recommended the establishment of larger first-aid kits in all local Relief Societies in war risk areas, and recommended a survey in order to compile a list of members willing to lend articles for emergency use in case of disaster and a list of articles available for this purpose; has recommended the establishment of Relief Society chests of home-nursing supplies to be rented or loaned according to circumstances of families in cases of sickness; has authorized the purchase of war bonds with surplus Relief Society funds; has assisted in recruiting agricultural and other workers to relieve labor shortages; has assisted in a survey for identifying living quarters for women defense workers; and members of the Relief Societies have cooperated with their respective state and local committees related to the war effort, such as the American Red Cross nursing committee, civilian defense committees, state and local health organizations, state and local women's salvage committees, U.S.O. committees, committees on war relief, and committees relating to day care for children of working mothers. In addition, *The Relief Society Magazine* has carried frequent announcements relating to the salvage program, the need for nurses, and articles interpreting the Government's price control and rationing program. *The Magazine* has also carried a series of special articles by psychologists, special workers, and other experts relating to wartime problems of both youth and adults. Two lesson courses in the 1942-43 series are related to the present situation—the social science course on democracy and the homemaking course on conservation and thrift, particularly from the standpoint of present conditions.

As I look back over the centennial year, I am grateful for its accomplish-

ments, for notwithstanding the changes, modifications and curtailments of the original plans and program there have been many compensations.

I was more than delighted with the outstanding celebrations held in the wards and branches in connection with which centennial trees were planted. It was a great satisfaction to me to know that women throughout the Church, even in foreign lands, responded so heartily to the suggestion I had made that they plant hardwood trees on Church grounds in commemoration of the centennial. The successful membership campaign which exceeded our hopes and expectations brought about general rejoicing. Then there was the tie-up between the General Board and the members through the distribution to each local unit of a phonograph record bearing messages from President Heber J. Grant and from myself, and through two radio broadcasts over KSL which brought great satisfaction. When it became necessary to postpone the planned central centennial celebration, these records and broadcasts were arranged for in comparatively short time by our ingenious and untiring centennial committee, as means of greeting Relief Society members. They were unique and especially dramatic and demonstrated more than any other possible features could have done the great mechanical developments which have taken place during the life of the Relief Society and which are typical of developments in other fields during the past century.

The feat of making transcribed records and of broadcasting greetings and messages and historic programs thousands of miles to thousands o listeners is still mysterious to me I wonder what the eighteen charte members who sat in that organiza tion meeting in Nauvoo would hav thought had someone told them tha there would come a day when th voice of the President of the Churc would be heard throughout th length and breadth of the land.

As I sat before the microphone t voice a message for the master tran scription for the phonograph record early on a morning near the end o February in the great Tabernacle which was dimly lighted and empty save for the committee and Presiden Richard Evans who was to make the announcements and Alexande Schreiner who was at the organ, I was almost overwhelmed with anxi ety and timidity. The responsibility too, seemed almost beyond my abili ty to assume. I also felt especially humble and deeply touched to have my message combined on a record with that of our dearly beloved and revered President, Heber J. Grant.

As the process was about to begin, my fears and worries increased when I was warned of this and that: I must not speak too low nor too loud; I must not speak too fast nor too slow; I must keep exactly within the time limit; I must not cough nor clear my throat; and above all things, I must not make a mistake. There was a second effort which was thought to be satisfactory, and the tension was over.

March 17 was a great day and a busy day for the Relief Society workers. My day was typical of that of many others. I was again in the Tabernacle early in the morning, this time to witness the Relief Society

broadcast and to deliver, in connection with it, a brief message of greeting to the thousands of Relief Society women who were listening in. It was a wonderful privilege to speak to them in this way through means which were undreamed of one hundred years ago at the time of the organization, and even at the time of the Relief Society Jubilee in 1892.

Upon our return to the Relief Society offices, telegrams began to arrive from various parts of the country indicating that the broadcast had been clearly heard, and all during the day messages and flowers came from appreciative friends and members.

We were greatly surprised to find on our large table a huge three-tier birthday cake beautifully decorated and surmounted by a model tower of the centennial campanile surrounded by one hundred candles—a gift from the Presiding Bishopric who had listened to our broadcast from our Board room. A centennial gift which I greatly appreciated was a transcribed record sent all the way from the Relief Society in New Orleans containing a message of love and greeting. By this time our rooms had taken on a very festive appearance, which, with the gorgeous cake, called for a reception to take place immediately after the planting of the General Board's centennial tree on the Tabernacle grounds, scheduled to take place at 11:00 o'clock. The beautiful English elm which was set in the terrace to the west of the Temple was properly designated by one of our metal markers.

The reception was hurriedly arranged for and invitations were extended to the General Authorities of the Church, present and former General Board members, and members of other auxiliary General Boards. The presidencies of the Y. W. M. I. A. and Primary Association brought with them to the reception a lovely copper bowl containing one hundred silver dollars, a gift from these Boards to the campanile fund.

After the reception, I attended, as did many others, an afternoon meeting in my own ward and an evening meeting in an adjoining ward, at both of which I heard the phonograph record played. As I sat in these meetings I was conscious of the fact that nearly two thousand similar meetings were being held in various localities of the Church. On the following Sunday evening there was another broadcast over KSL in which I took part.

One of the lovely courtesies extended to the Relief Society was a special broadcast presented by KSL on Tuesday evening, March 17, in tribute to the Relief Society.

IN closing this series of autobiographical articles, I desire to express my profound gratitude for the many blessings and opportunities which have been mine.

I am grateful that I was born in this wonderful period of history, the Dispensation of the Fullness of Times, when the Gospel was restored to earth through the instrumentality of the Prophet Joseph Smith; that I was born under the everlasting covenant with all its attendant blessings. I am grateful for the Gospel and especially for my testimony of its truthfulness. This testimony has been my anchor and my stay, my satisfaction in times of joy and glad-

ness, my comfort in times of sorrow and discouragement.

I am grateful for my precious parents and for the example they set their children in all ways of righteousness—for my father who as a young man of twenty-four years heard and accepted the Gospel, giving up his profession and all else that was dear to him to join with the Saints in Nauvoo where he helped to build that city, and later to cross the plains with the original pioneers of Utah to help establish this state; for my mother, a woman of faith and integrity, who in every day of her life followed and upheld the teachings of the Church and ordered her household according to its standards.

I am grateful that I was reared in a Mormon community, that I had the opportunity of receiving my education in a Church school, the dear Brigham Young University, where the spirit of the Gospel permeates every activity; that I had the privilege of entering the house of the Lord to be married for time and eternity to a worthy and faithful Latter-day Saint, and for the children with which we were blessed.

I am grateful for the opportunity I have had of serving my Church as a missionary and as a worker in the auxiliary organizations, particularly in the Relief Society where during most of my mature life I have worked so happily and contentedly with its thousands of members. I have visited in their homes, slept in their beds, and eaten at their tables, and have thus learned of their beauty of character, their unselfishness, their understanding hearts, their faithfulness, and their sacrifices. I honor beyond my power of expression this great sisterhood of service.

I desire to express appreciation also for three special honors which have been bestowed upon me; namely, (1) my election in 1924 to Pi Gamma Mu, Social Science Honor Society of America, which has the serious purpose of advancing the cause of the scientific study of social problems; (2) the establishment by the General Board of Relief Society in 1926 of a loan and scholarship fund for Latter-day Saint women and girls, known as the Amy Brown Lyman Relief Society Loan and Scholarship Fund, the loans to be based on the school record and financial circumstances of applicants, which was administered by the General Board for sixteen years but in this centennial year (1942) transferred for administration to the Brigham Young University; (3) the conferring in 1937 by Brigham Young University of the distinguished alumnus award, which reads: "Distinguished Alumnus Award, presented as an expression of esteem for meritorious achievements, which have brought honor and distinction to alma mater and inspiration to her alumni."

And now I shall end this web of memories which is woven and interwoven with incidents and reminiscenses of the past.

(*Concluded*)

Mothers' Prayers in a World of War

Roy A. Welker

Director, Church Institute of Religion, Laramie, Wyoming

NO artist is capable of painting a picture more beautiful than that of a mother teaching a child at her knee to pray. Such a scene does more than catch the fancy of the world, it strikes in every heart a chord attuned to the harmonies of life's richest sentiments.

What would the world do without mothers' prayers? Sad as is the world's plight today, would it not be inconceivably worse without them?

Brigham Young once said in effect: "Prayer keeps one from sin; sin keeps one from prayer." A little reflection will soon convince one how profound that statement is. And that indeed is the relationship of prayer to sin—prayer is the master, the subduer of sin. Seldom, if ever, is a truly prayerful person led into the path of sin. Yet when prayer is neglected, sin finds soil in the heart to grow, and ere one is aware, sins of omission, if not of commission, begin to thrive. These may manifest themselves in indifference toward the little niceties of life, Christian consideration for others, in bits of conduct incompatible with Christian ideals, in the general lowering of standards of moral living, in loss of concern for the present and future welfare of friends and sometimes of those nearest of kin. Anyone can cite sad examples of this latter statement.

Mothers, surely, more than all others, should, because of their special station in life, never slacken their prayers to let the sins of neglect and indifference find lodgement in their lives. If strong themselves, others who look to them for strength will be stronger. Is it not an axiom among all civilized peoples of the world that others may fail, but mothers never fail? They may suffer untold agonies for others, physical, mental, moral, spiritual agonies, but they still endure. Somehow it seems impossible to separate mothers and prayer. They are part and parcel of one another. A woman devoid of prayer is not a whole mother; her life is fragmentary. She is an object for God to work upon, not one with Him. Who was it said, "God cannot be present everywhere, so He sent us mothers"? That expresses our concept of the true mother—one, so to speak, who is like unto Him, constantly endowed with His spirit, ready to be heard by Him with her every petition. Though all women of the world may not live up to such a conception of motherhood, the mothers of Zion should be of no other caliber, no matter how hard the task. But mothers, real mothers, are not looking for easy tasks; they are concerned with results for their efforts, their struggles, their fierce and bitter battles. They are looking for accomplishments, achievements. They are looking for crowns to be won and glories to be attained, and they are not counting the cost of it all. No matter what may intervene, their goal must be reached. It cannot be reached without the help of the Lord, and His help cannot be secured without prayer, for prayer is the means of establishing com-

munication between the children of God and their Heavenly Father.

Is it not clear now that there is no place for sin where prayer abounds? Is it not true that prayer and sin are incompatible? And is it not clear that mothers must be the conservators and the preservers of prayer in the world; that when they pray others will pray; that if they fail, thousands of souls will be lost? But they will not fail, and we shall still have mothers' prayers.

ONE of the most beautiful hymns ever written defines prayer as the "soul's sincere desire, uttered or unexpressed." Prayers need not necessarily be uttered audibly in order to be genuine. God knows the impulses and the minds of men and women, even though He desires their audible expressions. Yet, however eloquent a spoken prayer may be or however exactly or logically it may issue in contemplation, it can scarcely be called a real prayer if there is not present in the heart an ardent, burning desire for the thing prayed for. This has lead thoughtful ones to call attention to the difference between saying prayers and praying. Surely the Lord will not turn a deaf ear to one untrained in rhetoric or oratory or eloquence if his soul's desire is sincere, his faith unwavering, his purpose single to the glory of God. Prayers that are nothing more than forms have had heaped upon them divine condemnation. The Master told His prophet of the latter days that such were abominable to Him. He cautioned His disciples who walked and talked with Him not to utter vain prayers as the Pharisees did, but to enter into the privacy of their own rooms when they wished to pray, and the Lord who heard them in secret would reward them openly. The sample prayer He taught those same disciples is the embodiment of simplicity. Who, then, cannot pray when prayer is so simple, and through its simplicity so conducive to sincerity? Perhaps that is why children and mothers pray so effectively—they are little touched by affectation and insincerity.

In recent years, this question has often been asked: "Do we need prayer any more?" It has been asked because rapid advancement in the material world has made men feel an undue measure of self-sufficiency. With all the comforts of mortal life apparently provided by the work of their own hands, men have felt little need of God and, therefore, little or no need of prayer.

How is this false claim to be met? Easily! The failure of science to improve men inwardly is a terrific score against it. Instead of raising men to heights of love and cooperation, it has plunged them into depths of hate, descension, and strife. The higher virtues of life have not only been neglected, they have been abused, and the world has become in too large a measure, as prophecy has foretold, "carnal, sensual, and devilish." From such a condition there must be a turning back, a turning back to that faith that makes for companionship with God; to that love of fellow men that enriches life; to that peace of mind that has no room for hate or strife. Science that has failed to enlarge life's virtues, that has been forced to expend its powers in destruction, cannot make

the turn. If science cannot do it, what can and will? The answer is, "Only that which has done it before —the Gospel of Jesus Christ." "But," one may answer, "that is now at very low ebb." True, indeed, in many respects; hence, the great need for earnest, forceful, fervent prayer. The more dire the conditions, the greater need for prayer, and who would not say the present conditions of the world are sufficiently dire for the greatest need of prayer.

MOTHERS of Zion and America, here is your challenge and your opportunity. There are few of you who do not have sons or someone near of kin in the service. If these sons needed your prayers in their childhood, they need them a thousand times more now. You have prayed for your sons in the mission field, but do not your soldier sons need your prayers more? Your missionaries were greatly protected from the lures of the world and the buffetings of Satan. Your soldiers are open to the temptations of both. You would not let your missionaries down. Will you let your soldiers down? No indeed! Let your prayers continually be knocking on the doors of Heaven as petitions for help for those sons you love as you love your own lives, for did not He who knew the way and the power of prayer say, ". . . seek and ye shall find; knock and it shall be opened unto you?" You will not lose faith in Him who is "The way and the light," who is "the resurrection and the life," the only light and the life everlasting. Prayers in His name will be effective. They may not be answered at once, but they will find fulfillment "sometime, somewhere." And should the present desires of your heart be denied, God will not let your petitions go unrewarded, for in His own due time He will bring to fruition all seeds sown in love and faith.

A Christmas Tree

Geneva I. Oldroyd

I love a Christmas tree—don't you?
To me it is a symbol true
Of happy homes and loving hearts
And all the joy that peace imparts—
As heartening as a sky of blue.
I love a Christmas tree—don't you?

Christmas is Just Another Day

Beatrice Rordame Parsons

"GOOD grief!" Lonnie's young voice was a little too loud. He looked at the grocery list in his mother's hand and pushed his chair away from the breakfast table. His five-feet-ten unfolded with all the grace of an accordion, and there was a queer, impatient wrinkle at the corner of his nose. "Why all the fuss, Mom? Christmas is just another day. What's the good of a tree? Or a big dinner? I won't be home. I've got a date with the gang. We're going skating in the morning and to a movie at night."

"The exuberance of youth," groaned his father from behind his newspaper. He laid it down, and the edges of his lips looked a little pale. Weariness crept into the usually broad line of his shoulders. He said abruptly: "The boy's right, Nina. Why wear yourself out? I've got to go down to the office. I'll catch a snack of lunch in the cafe downstairs."

Nina's eyes held tenderness. When she got up to make more toast, her hand touched his shoulder in sudden gentleness.

"It's been hard for you, Lawrence —this past year. You need more rest. If only you could have the whole day at home." Wistfulness had crept into her voice, but she shut it out as she set a plate of golden toast at his elbow. "I know how it is. Everything's changed—everything."

"I'll say it's changed," cried Sue, coming into the room with a little rush. She wasn't quite dressed, and much to her father's annoyance she zipped things and buttoned them while she waited for her bacon and eggs. "The store is a madhouse!"

Sue worked at Carter's, the largest store in town, in the glove department, and she was always carrying home little anecdotes about her work. Now her pretty face was filled with fretfulness.

"You'd think they'd skip Christmas this year, the way things are! There's only about half enough clerks. We are worked to death."

There was the same pale weariness etched against her eyes that had faded Lawrence's. Nina saw it with a pang. Sue was going out too much—with a young man named Jerry. The family had never met him; and because Lonnie was so given to teasing, they knew little more than that he worked for the Government.

Nina's hand touched a little golden-brown curl that had escaped across Sue's white forehead. Her eyes held concern.

"Never mind, darling," she said consolingly, "perhaps the day won't be so bad."

"The day before Christmas," said Sue with a strange bitterness, "is terrible. People pushing and shoving, yelling and biting our heads off! People go a little crazy about this time of year. I don't see what there is in Christmas to get so excited about. I say, give me Christmas morning to lie in bed. I intend to stay there till noon. If I don't, I'll be too dead to have a good time at Kirma's party." A tiny flush dyed her cheeks, and there was a tinge of defiance in her tone as she added:

"Jerry's calling for me at eight. I expect the family to be nice to him."

Lonnie snorted. "She's nuts about the guy."

Lawrence looked up in sudden anxiety. "Who is this fellow Jerry? What does he do?"

Before Sue could answer, Lonnie said wickedly, "He kisses her. I saw 'em the other night out in his car."

Sue jumped from the table, her face red, her eyes hysterical. Everybody was looking at her, and she raised her head defiantly. "I'm old enough to choose my friends," she cried, and went rushing out of the room, her breakfast growing cold on her plate.

Nina's worried eyes followed her. She had a tugging desire to follow her. But it was useless. There would be no time for a long, close, heart-to-heart talk between them, anyway. She was already putting on her hat, drawing the zippers of her galoshes close about her feet against the December snow.

Later, washing up the dishes in her bright kitchen with the windows that looked out over the sleeping garden, the brittle, gray trees, Nina found herself wondering just how long it had been since she and Sue, or any of her family for that matter, had had a heart-to-heart talk.

"This war has changed them," she said to herself, rinsing the dishpan and hanging it on its hook under the sink. "It's changed everybody. Everything."

It had changed the house. Last Christmas there had been hustle and hurrying, with presents hidden in the most unexpected places and Bob coming in all covered with snow.

Now Bob was at camp!

Nina felt a sudden tightening of the heartstrings, a sudden flurry of scalding tears against her lashes. But she did not let them fall. During the year she had taught herself control.

She picked up the grocery list and studied it, her mind busy with the things she could cross off.

"Not the turkey," she decided as she reached for the telephone and dialed a number. "We'll have it for dinner another night."

The grocer's voice as it answered her ring was big and hearty.

"Good morning, Mrs. Burton," and immediately he began praising his new stock of oranges and cranberries. "And yams, ma'am! I remember how you always have yams for Christmas dinner."

She ordered the yams, and a pound of cranberries. When she left the telephone and began to dust, she found her mind busy with her thoughts.

Tomorrow would be Bob's birthday. She remembered the day he was born. It had been very early, and when Lawrence came tiptoeing into the room to kiss her, she gave him a proud little smile.

"Your son, darling. A Christmas baby."

His face had been a mixture of pride and fear as he bent over the small, white bundle and found the tiny fingers curling about his big hand.

Bob was twenty-one, now, and far away, with only a vague promise of a furlough sometime within the month. His birthday presents had been mailed several weeks before in order that they might not be delayed among the rush of Christmas packages.

"I wish I could see how much he

liked them," she thought tenderly. She had put an extra handful of raisins into the cake. "He's always been so crazy about raisins," she had told Mattie who was helping her in the kitchen.

Mattie was a tall, thin girl from a large family nearby. They lived in a run-down sort of house, and Mattie needed to work. Mattie was rather homely, and Nina had rather marveled when she had announced that she was being married.

"To George, ma'am. He's goin' to camp."

Mattie had been so proud, marrying her soldier boy, so happy in the brief honeymoon they had shared. She had come back to wash dishes, to scour pots and pans with a certain aura of glory about her. When she told Nina about the coming baby her face was transfused with a light that made Nina want to cry.

"I'm so glad, ma'am. If you'll only let me go on workin'. . . ."

Nina nodded. "Certainly, Mattie." Mattie would need extra pennies. "Having a baby takes a lot of money," she added, and said swiftly, "Do sit down. You can peel the vegetables there at the table."

NINA put her duster away and felt a sense of loss now that she had nothing else to do. The house was in apple-pie order, the living room shiny and clean.

"I'll go down town," she promised herself, beginning to know again the dreadful emptiness of the house. "I'll get something for Mattie's baby."

She went to Carter's in the hope that she would catch a glimpse of Sue. But Sue was busy and did not look up when she passed the counter.

In the infants' department she selected Mattie's gift, a tiny, pink sacque. She had had just such a bit of soft wool for Bob; and the other two, arriving in rapid succession, had finished it off.

Her eyes were soft as the clerk wrapped it in tissue and ribbon. Lon had been such a boys' boy. Everything he did, he did with a rattle and bang. Bob had been different. Quieter. Closer.

Ever since he was little they had had a sort of wireless telegraph with their minds. She felt at the moment that he was thinking of her.

"As though he's coming closer and closer," she thought with a little tingle of excitement. If only he could have his furlough soon.

She walked on air as she passed the glove counter again. This time Sue was not busy, and she looked into Nina's eyes with an odd glance.

"Darling, you look sort of . . . well, sort of lost!" Sue's voice was suddenly sweet and clear. "I'm glad Jerry's coming to the house tomorrow night to call for me, Mom. He . . . he's nice. You'll like him, no matter what Lon says."

Nina laughed. She put a gentle hand on Sue's arm, and her face was filled with the look only mothers know.

"I wouldn't worry about Lonnie, dear. It's just that he hasn't approved of any boy since you were five. He has his standards about the man you might . . . might want to . . . to marry."

There, it was out! The thing she had been trying not to think. Sue getting married! Sue a war bride. Sue, her soft, pink and golden baby.

Yet she had not been able to close her eyes to the fact that Sue was a

woman and falling in love with a young man she had never even met.

Sue's blue eyes sparkled with happiness. Her soft, red lips trembled a little over the words.

"I do want to marry him, Mother. But the way things are . . . ." She spread her hands in a hopeless little gesture.

Nina patted one of them. "Everything will work out," she said with a confidence she did not really feel. "I'll be waiting to meet your nice, young man."

They had no time for further conversation. A customer was fingering a bit of black kid and Sue moved toward her.

Nina's heart was so filled with worry and confusion that she did not know just where she was going until she found herself in the men's department. Then she saw Lonnie's brown head. He was wrinkling his brows over two pairs of shamelessly brilliant pajamas. His face broke up into a relieved smile as he caught sight of her.

"Gee, Mom, I'm glad you happened by. I don't know a thing about what Dad likes. Help me pick out a present for him, that's a good girl."

She fingered the cotton and remembered Lonnie's graveness years ago when she had helped him decide if a certain packet of modeling clay held just the right texture.

"I think this one," she said, selecting the one with the most red. Lawrence had always loved red though he had never worn it.

They walked together toward the door, and she felt Lonnie's eyes on her. There was something odd in his face and voice.

"Say, what were you doing in the men's department? Just sort of wandering around like a little lost pup?" He had said it teasingly, but there was an underlying concern in his tone.

"I'm doing some last-minute shopping," she explained, and he pulled out his wallet.

His look was owlish: "Look, Mom! Will you get Sis a . . . well, you know, a sort of petticoat," he added desperately. "I . . . I don't dare go into one of those stores."

She took the bill he handed her, and promised. "Silk," he insisted, "and plenty of lace. She's got to have things nice."

Her eyes burned as she selected a dainty thing of lace and peach-colored satin. Then she went back into the slushy streets where a light snow was beginning to fall and Christmas anthems were beginning to come over the loud-speakers. It was getting dusk, and the red and green street lights burned brightly.

She stopped at her husband's office and tried to carry him off home for a nice little supper. But his worried, tired eyes told of several hours work yet to be done.

He got his hat, however, and gave her a one-sided smile as he led her toward the elevators.

"Let's duck into the lunchroom and have a sandwich, Mrs. Burton"; and to the girl who came to their place at the counter, he said, "A turkey sandwich."

He ate slowly and insisted on hearing everything about her day. When she was through, his glance was tender.

"Not much fun for you, Nina, wandering around all alone. I wish I could help celebrate. . . . " He hunched his shoulders in a hopeless

little gesture, and picked up the check.

NINA felt low as she rode home on the bus. The house was so still and quiet that it might have been any evening but Christmas Eve.

She shook herself and scolded roundly: "What are you, Mrs. Nina May Burton? Are you a little girl that you want to play Christmas? Why there are plenty of people in this world who haven't half what you have." She slipped her feet back into her galoshes. "Now put on your hat and take that little sacque to Mattie."

It was better out here, walking in the crisp, white snow. People were hurrying toward their homes. She could peep through lighted windows and see children at their play, light burning brightly against the branches of evergreen.

Even Mattie's shabby old home seemed cheerful to Nina. The numerous brothers and sisters were chattering excitedly over a slim, little tree. Mattie hugged the pink sacque tenderly to her breast.

"It's so lovely! I can just see him in it." Her eyes were shiny, and far away. She said simply, "George will be so proud." Then she put it back into its tissue-paper nest and made Nina sit down for a little while. "I baked a cake today," she said shyly, offering a square, waxed-paper package. "One of your favorites—with dates."

Nina's eyes were shining as she let herself back into the wintery night. Everybody was so kind. She wondered why she had ever found Mattie homely. Even now, her thin body distorted with her child, she had a beauty of soul that made her lovely.

All at once Nina found herself thinking: "That's how it is with Christmas. It is just a day. An ordinary day. But there's beauty in it, promise."

For the first time in a long time her heart felt light and happy. Things weren't as wrong as she had thought them. After all, nothing could really change her family. They were part of her. She was part of them.

"Even if they don't think Christmas is worthy of the fuss," she thought gently.

The thought broke abruptly. There was something the matter at her home. Halfway down the street she could see that the lights were blazing from the attic to the basement.

A delivery van stood at the door, and as it drew away, a tall soldierly figure jumped from a taxi. Nina was running as they reached the gate. She cried his name.

"Bob! Oh, Bobbie!"

Then she was gathered into a great, big hug which pushed the breath from her body and made her warm and glad to the bottoms of her feet.

"I got that furlough, Mom," he told her, and as they walked arm in arm toward the porch, Nina remembered the lights.

"I hope nothing's happened," she said breathlessly, "I hope. . . ."

Something had happened. From the front door to the living room pine needles littered the floor. A cyclone seemed to have broken in the midst of the living room. Bits of string and tissue paper were scatterd about.

A tall, broad-limbed Christmas tree stood in one corner, while Lawrence climbed a stepladder to place

a sparkling tinsel star on the top.

Nina sank into a chair and for a moment her head felt dizzy listening to all the talking and explaining.

Bob was hugging Sue, shaking hands with Lon, and gripping the fingers of a tall, strange young man who came shyly from the shadows. Sue caught his arm.

"Jerry, this is my mother."

The boy's eyes were clear and fine, and the hand he gave her was firm and brown. Her eyes met Sue's, and there passed between them a look such as only women know who love with every fiber.

"Hello, Jerry," said Nina, and her fingers tightened. It was like having another son!

Bob's voice was teasing. "But the tree, Lon, fellow. Why a tree? I thought we were all grownup."

Lon's eyes were touched with embarrassment, and his voice was husky.

"We got it for Mom," he said, and they all shouted with laughter. To her, he made explanation in a little aside. "We thought you might be . . . a little lonely," he said, then drew her up and made her stand in front. "It's beautiful, isn't it?" he said proudly.

Nina felt her mind whirling. She didn't quite understand. Were these the people who just that morning had declared that Christmas was a bother? And now they were turning things upside down and inside out to prove that it wasn't.

"We decided to have dinner at home," offered Sue brightly. "I saw the turkey in the refrigerator."

"The gang's coming, too," cried Lonnie, smacking his lips over the turkey.

It was their father who protested: "All that work for your mother! I thought I'd take her down town and buy her a really swell meal at the best cafe."

Nina's eyes were shining. "What work?" she asked, her mind busy planning. Mattie could do the yams and the cranberries. They wouldn't be hard. She'd make the dressing herself, and Sue and Jerry could set the table. There was even a cake. A date cake! Her voice was excited: "We'll have a delicious dinner. Just wait and see."

Then she was bustling about, picking up paper and string, whisking bits of pine needle from the carpet. She felt busy and needed again, as though she had suddenly become important. Shyly she inserted a bit of unselfishness.

"You children will have to find something to do for the evening. Dad and I will want to sit by the fire like a pair of old cronies and sink our bones in rest and more rest."

She wished she might ask Bob, just as a special favor, to stay at home with them. He had so little time. But days at camp are dull. He'd want to do a little rug-cutting of his own. After all, she'd have him a little while, and that was all she asked.

She'd enjoy them while she could, she told herself, and would not let her mind go past tomorrow. Loneliness had vanished, and in its place burned a glad, sweet joy.

"Christmas is just another day," she said unexpectedly, and added, as their eyes turned toward her with quick, loving glances, "but, as Lonnie would say — 'What another day!' "

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Christmas in 1942

THERE is perhaps no day in all the year more eagerly awaited or more joyfully received by old and young than Christmas Day. While Christmas is calendared a red-letter "day," the spirit of Christmas takes hold of us weeks in advance of the day, and Christmas festivities extend themselves into a holiday season. The spirit of Christmas finds expression in gay colored lights, in festive shops, in busy homes, in sweet caroling, in cheerful greeting, in lavish giving. On Christmas Day, the spirit of Christ—He whose birthday we observe—animates our lives, and His second great commandment, "love thy neighbor," is not difficult to keep.

It was at the Christmas season just a year ago, when hearts were attuned to "peace on earth, good will toward men," that the shocking news of Pearl Harbor came over the air, and our great Christian nation declared war on an aggressor pagan nation. Hearts became heavy, and it was with difficulty that zest was retained in our Christmas observance. True, the announcement of war made no immediate demands upon us, but we were familiar with the ways of war; we knew the sufferings and sorrows of nations already engaged in conflict, and we realized what lay ahead for us.

During the past year all that was anticipated has come upon us: the young manhood of the nation has put aside its civilian clothes and gone into uniform; mothers and daughters have left the home and school room and gone into munitions factories; strict curtailments have been placed upon us forcing us to change our way of life; sorrow has entered many a household because a life has been sacrificed for an ideal. And the end is not yet in view.

So we approach our 1942 Christmas greatly sobered. Many of the gay expressions characteristic of Christmases of the past seem out of harmony with the seriousness of the times. Yet the world has perhaps never needed Christmas and the Christmas spirit more than it does today—not the spirit that expresses itself in froth and frivolity, but the true, deep spirit of Christmas which bids us remember the Christ whose birthday we observe, and rejoice in the promise that is ours because of Him. Life at best is short and even the most fruitful lives are laden with difficulties and disappointments, but through the priceless gift of our Father, eternal life through Jesus Christ our Lord, we have comfort, hope, and promise.

Even as we remember the Master's love and sacrifice for us, there comes to mind with renewed emphasis His teaching that human life is sacred, and we realize that His commandment "love one another" must become a reality in the world. Penetrating the noise and confusion of bursting bombs and roaring cannons, this message of the Master—the Christmas message—springing anew in the hearts of righteous men

and women cannot help but diminish hate and temper evil.

This Christmas it is particularly important that we express our love and friendship for our fellows, but the form our expressions take must be keyed to the tone of the times. Lavish spending for extravagant gifts is entirely out of place. While we despise war, war is upon us. And the only way we may win peace is to win the war. Our greatest effort and every dollar that can be spared from the bare necessities of life should be devoted to that effort. Christmas gifts this year should be simple, thoughtful expressions of love and friendship.

The Christmas spirit in our homes this year, as always, will be largely determined by the mothers. Children are entitled to a bright and cheerful Christmas. The burdens that oppress us and the griefs that have overtaken us should be laid aside for a day, and a spirit of happiness should pervade our homes. Let us remember our loved ones who are not with us, but let us rejoice in their virtues, their ideals, their courage, their accomplishments, rather than to mourn over their absence.

Christmas bells have rung out for ages and will ring out through the coming ages of time the peace and good will that lift the hearts of men and "nerve them to braver and nobler deeds in the living of their own lives and serving of their fellow men."

Grateful are we for Christmas in 1942!—*B. S. S.*

"In Retrospect" Concluded

THE *Relief Society Magazine* acknowledges with appreciation the excellent contribution of President Amy Brown Lyman in preparing for publication during the Relief Society centennial year her autobiography "In Retrospect." The life story of Sister Lyman reveals in an interesting style the influences and experiences that have so eminently qualified her for her position as general president of Relief Society. Interwoven throughout the story, adding interest and value to it, is a great deal of important historical information related to Relief Society, drawn from her many years of service in this Society.

The following excerpt from a letter recently received by the General Board is typical of numerous expressions of appreciation received from *Magazine* readers throughout the Church:

> I should like to express my appreciation of the life story of President Amy Brown Lyman that has been running in the *Magazine*. I like it for two reasons: It is a good story, well told, of a good life, well lived. It acquaints us with the wide scope of her contacts and activities, to which being president of Relief Society is a fitting and crowning achievement.

Notes TO THE FIELD

Deseret Industries Will Buy Carpet Rags

THE Deseret Industries, salvage program of the Church Welfare Plan, will purchase carpet rags from individuals or from ward Relief Societies at the rate of 10 cents a pound. Any person or ward desiring to sell carpet rags may send balls of sewn carpet rags direct to the Deseret Industries of the Salt Lake Region—

Deseret Industries
P. O. Box 113, Sugar Station
Salt Lake City, Utah

Following are directions for preparing carpet rags to suit the purposes of the Deseret Industries:

Tear silk and cotton about 3 inches wide and woolens about 1½ inches wide, or if you twist the strips and they are about as big around as a pencil they are the right width.

In sewing them together, fold the edges so that if possible no raw edges show.

If one color and kind of material makes a ball about the size of a large grapefruit, sew it all together. If there isn't enough of one color and kind to make a good-sized ball, sew miscellaneous colors and kinds together for hit-and-miss balls, mixing the colors.

Hymn-Singing Project for 1943

RECOGNIZING the desirability of the continuation of the Church-wide hymn-singing project during this period of stress and unrest, the General Music Committee has selected the following list of hymns from the *Deseret Sunday School Songs* for use during 1943:

January—Come, Thou Fount of Every Blessing, page 216.
February—O Thou Kind and Gracious Father, page 33.
March—How Gentle God's Commands, page 287.
April—Behold, 'Tis Eventide, page 13.
May—Parting Hymn, page 38.
June—Prayer Is The Soul's Sincere Desire, page 95.
July—He Died! the Great Redeemer Died, page 247.
August—O God, the Eternal Father, page 192.
September—God of Our Fathers, page 283.
October—Jesus, the Very Thought of Thee, page 288.
November—Who Are These Arrayed in White, page 9.
December—Christmas Carol, page 101.

New Books

RECREATION IN THE HOME, a new book published by the auxiliary organizations of the Church, is dedicated to fathers, mothers, and children in Latter-day Saint homes. The foreword states: "With the rapid change in the world's way of doing things, the home has of late years been increasingly neglected . . . but it is evident

from conditions now prevailing that human life would be greatly benefited if much that tends toward the development of character and the stability of moral and social life were returned to the home. Recreation is one of these important factors. . . . The present situation of world tribulation and unrest will of necessity drive families closer together to find in the home their joys. . . ."

The new book is planned primarily to aid Latter-day Saint families in their home recreational activities, and is fertile in suggestions which may be applied to recreation outside the home. It is divided into twelve chapters as follows: The Church and Recreation; Music in the Home; Drama in the Home; Dancing in the Home; Reading—Story Telling—Conversation; Games For All Occasions; Hobbies; Special Days and Events; Fun and Food; Family Manners at Home and Abroad; and The Romance of Genealogy.

This book answers a long-felt need in Latter-day Saint homes. The wide variety of material is excellent throughout, showing discriminating judgment in its selection. The material is practical for use in the average Latter-day Saint home, and is adaptable to many occasions and to all ages. Instructions are clearly given, and the book is attractively and interestingly illustrated. *Recreation in the Home* should be welcomed by Latter-day Saint mothers. It may be purchased from Relief Society General Board, 28 Bishop's Building, or from general headquarters of any of the Church auxiliary organizations. Price 25 cents per copy.

A NEW WITNESS FOR CHRIST IN AMERICA—*The Book of Mormon*, by Dr. Francis W. Kirkham, is expected off the press during December. This book is a revision and amplification of an earlier publication by the same author, entitled "Source Material Concerning the Origin of the Book of Mormon." The new volume, a 420 page book, contains important historical data concerning the Book of Mormon. The work is the result of many years of study and research in the libraries of the United States. It may be purchased from Francis W. Kirkham, 109 West 2nd South, Salt Lake City, or Zion's Printing Co., Independence, Missouri.

Price $1.50 postpaid. Special reduced price of $1.00 to L. D. S. missionaries in stakes and mission field and to men in U. S. armed service.

Separate Magazine Cover Prints are Available

THREE plaques, "Pioneering," "Education," and "Benevolence," designed by Avard Fairbanks for the proposed Relief Society centennial memorial campanile, have been reproduced consecutively on the September, October, and November covers of the *Magazine*. The December cover features the Nauvoo Temple bell which is to be housed in the campanile. All four covers have been printed in the same colors to allow for mounting in panel form. Separate prints in panel form will be available in December, at twenty-five cents a panel.

Magazine Deliveries Late

DUE to circumstances incident to the war, such as labor shortages, recent issues of the *Magazine*, particularly the November issue, were received from the press very late, making deliveries to subscribers correspondingly late. The *Magazine* sincerely regrets delays in delivery, recognizing that subscribers expect their *Magazines* about the same time each month and are no doubt at a loss to understand why *Magazines* are not received.

Great effort is being made to have future issues reach subscribers as early as possible each month, but where delays cannot be controlled, the indulgence of subscribers is earnestly solicited.

New Feature for Magazine

THE *Magazine* is pleased to announce the introduction of a new feature "Woman's Sphere" beginning with the January 1943 issue. Under this heading there will appear each month one page of items of special interest to women, featuring particularly achievements of women of national and international prominence. Special recognition accorded women in general will also be included.

The page is to be prepared by Ramona W. Cannon, and will be continued for several months.

Mrs. Cannon, the wife of Joseph J. Cannon, first assistant superintendent of the Y. M. M. I. A., and daughter of Elizabeth S. Wilcox, a former member of the Relief Society General Board, is well known to *Magazine* readers through her contributions to the periodical. She has traveled extensively, having presided over the British Mission Relief Societies during 1935-37. She has always been interested in the advancement of women and has maintained familiarity with names and accomplishments of women leaders in various fields. She has a rich background in literature, and is an able writer.

"Women's Sphere" should prove an interesting addition to the *Magazine*.

Sample Copies of July Magazine Available

THE General Board has on hand a small surplus of the *Relief Society Magazine* for July 1942. These copies will be given without charge, so long as the supply lasts, to Relief Society officers or *Magazine* representatives who may wish them for sample copies. Send requests for the number desired to The Relief Society Magazine, 28 Bishop's Building, Salt Lake City, Utah.

Silk and Nylon Salvage Program

THE general salvage section of the conservation division of the War Production Board initiated on November 16, 1942, a program for nation-wide collection of used hosiery. Silk and nylon are critically needed for the production of powder bags and other war materials. Collections will be continuous for the duration of the war. Collection centers are being set up in all retail stores having women's and misses' hosiery departments. Relief Society women are urged to support this program and to donate all worn and discarded hosiery of the following classifications:

a. All silk
b. All nylon
c. Mixture of silk and nylon
d. Mixture of silk and rayon
e. Mixture of nylon and rayon
f. Mixture of silk and cotton
g. Mixture of nylon and cotton

Please observe the following four points:

1. Be sure that all salvage hose are WASHED.
2. No garments other than silk and nylon HOSE are wanted.
3. Neither the donors nor the retail stores serving as collection depots receive any financial remuneration for the hose collected—this is a direct gift from the home to the fighting front.
4. It is not unpatriotic for stores to continue to sell the few new stocks of silk and nylon hose that are left. What is wanted for collection is all used hose that can be reclaimed for war production purposes.

Watch for announcements from your local salvage committee with respect to the salvage of silk and nylon hosiery, or make inquiry direct to your local salvage committee.

Supply of Magazine Binders Exhausted

THE General Board regrets to announce that the supply of *Magazine* binders is exhausted, and due to war conditions no more can be obtained at present.

Christmas Eve

Robert Layton

Through all the glare of bomb and gun
Whose bursts destroy the peace this Holy Night,
There shines before us each and every one,
The hope and peace of God's eternal light.

Government Specifications on Bed Linens

The following information with respect to Government specifications on bed linens, obtained from Justin C. Stewart, State Consumer Relations Officer, Office of Price Administration, will be found of interest to Relief Society women:

CONSUMERS may now buy bed sheets and pillowcases more wisely than ever before. Since March 2 of this year, manufacturers of these commodities have been required by the Office of Price Administration to manufacture and sell their products according to definite standards established by the Government.

Since the job of the Office of Price Administration is to control prices, one might reasonably ask why it should issue an order requiring that a product be manufactured according to standard specifications. It came about this way.

Early this year, the prices of bed linens were rising at an alarming rate, and it was necessary for the OPA to establish ceiling prices at the manufacturer level. At retail, the price is controlled by the General Maximum Price Regulation, and, therefore, the ceiling price for any particular store is the highest price charged by that store in March 1942. In attempting to set ceiling prices for manufacturers, however, it was discovered that there were so many variations in size, weight, thread, count, and the like, that it was impossible to set prices without setting literally hundreds of them on the products of many different manufacturers. Every housewife has had the same experience—she has gone into various stores looking at sheets and pillowcases with varying prices and brand names, and has been at a loss to know which was the best buy for her needs.

Now, however, she may study the qualities of the various grades as established by the Government, and go to the store and ask for the "type" which will meet her needs best. The following chart gives the specifications which go to make up these "types":

Minimum Specifications Requirements, As Included in the Order

	Type 180	Type 140	Type 128	Type 112	Back Filled	Print Cloth
Thread count per square inch (unbleached)	180	140	128	112	116	Cloth is made from yarns averaging 33s or lighter with total thread count of 160 or less
Weight per sq. yard (in ounces)	3.6	4.6	4.0	3.7	3.2	
Tensile strength						
Warp	60	70	55	45	40	
Filling	60	70	55	45	35	
Selvage	Tape	Tape	Tape	Tape	Plain or tape	
Plain hems (total for both ends)	4"	4"	4"	4"	4"	
Stitches per inch	14	14	14	14	12	
Added sizing	4%	4%	6%	10%	15%	

These are the minimum specifications (except in the case of "Print Cloth" Type D) for the various types of sheets made from "carded" cotton yarns. There is nothing to prevent the manufacturer from making his sheets better than required. Sheets that are made entirely from "combed" cotton yarns are excluded from the regulation. They are the higher priced "percales" and are an extra soft, premium-priced product.

The order requires that the manufacturer attach a label to each sheet or pillowcase which states the following facts: (a) the type and size of the articles; (b) if the piece is a second, a statement to that effect; (c) if the article does not meet the minimum specifications, the term "substandard" must be used.

Surveys conducted in Salt Lake City stores indicate that nearly all bed linens now in the hands of retailers bear labels indicating the type. Labels in some establishments also carry such information as the actual thread count, weight per yard, amount of sizing, etc. It should be noted that the consumer is always assured that the article will meet the minimum specifications for the particular type when it is so labeled. However, sheets may be above the minimum specifications, and where the label gives the information, the consumer can tell just how much better the sheet is than the minimum requirement for that particular type. Even when labels did not carry the detailed information, the sales people or department managers were usually able to supply the manufacturer's specifications.

Following are statements regarding various types of sheets, with the specifications translated into non-technical language:

Type 180

Carded percale. Light weight. Fine yarns. Smooth texture. Good strength. Smallest amount of sizing. Initial cost—highest of this group.

Type 140

Heavy muslin. Strongest — probably most durable, good for extra hard wear. Smallest amount of sizing. Initial cost—less than Type 180, but highest of muslin group. Most expensive to launder if laundry is done commercially by weight.

Type 128

Medium weight muslin. Medium strength. Coarser weave, good for general use. Greater amount of sizing. Initial cost—medium.

Type 112

Light weight muslin. Less strong than Type 128. Coarser weave. Heavy sizing. Initial cost—low, may not be so low in final cost.

Back-filled

Least strong. Has slightly higher thread count than Type 112, but because of low weight and low tensile strength and high percent of sizing will not give as much wear as Type 112. Lowest price. Often cut rather than torn to size.

Print-cloth

Very light weight. Known by trade as "percale." Low strength. Usually finely woven, smooth texture considering price. Print-cloth is used for a limited variety of merchandise, particularly pillowcases and small sheets, such as crib sheets. Since the specifications given in the order are maximum rather than minimum specifications, the order requires that the actual construction features must be specified on the label. In this way the consumer has some guide by which to judge for himself what the probable value and wearing qualities will be.

NOTES FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes from the Field" appear in the *Magazine* for June 1942, page 240.

RELIEF SOCIETY CENTENNIAL OBSERVANCES

Granite Stake
(Salt Lake City, Utah)

THE Nibley Park Ward Relief Society, of which Lorilla H. Bennion was president, commemorated the centennial with a tree-planting ceremony and the presentation of a pageant, "Century of Progress," which was written and directed by Eleanor Thomas. Description of this pageant follows:

"The story depicted the organization of the Relief Society from the time of Emma Smith, its first president, to the present ward organization. Outstanding characteristics of each president, including stake presidents, were portrayed and their accomplishments enacted. During the presentation of the pageant, a miniature campanile was built on the stage, with the bishopric, representing the Priesthood, assisting.

"There were 115 who participated, including eighteen members of the

CENTENNIAL PAGEANT
Nibley Park Ward Relief Society, Granite Stake

GROUP TAKING PART IN REXBURG FOURTH WARD CENTENNIAL PAGEANT

On front row are seven honored sisters who have been members of Relief Society fifty years or more. Left to right: Ellen Neeley, Caroline Peterson, Emma Brower, Olive Bean, Agnes Walters, Florence Bennion, Ann Butte.

Singing Mothers' chorus. This chorus, under the direction of Emma Walker, furnished the music for the pageant. Music was also furnished by a boys' chorus under the direction of Phil Linnebach." The present president of this ward Relief Society is Emily Soren.

Rexburg Stake (Rexburg, Idaho)

FOLLOWING is a report of the pageant, "A Century of Progress," and other features of the centennial program of the Rexburg Fourth Ward Relief Society, of which Erma Stucki is president:

"We celebrated with a centennial program, Tuesday evening, March 17, at eight p.m. Baskets of flowers and potted plants beautified the rostrum of the chapel. Stella Shail, chairman of the program committee, conducted the meeting, under the direction of President Erma Stucki and counselors, Genevieve Klinger and Julia Anderson. The meeting was opened with 'A Song of Triumph,' sung by the Relief Society Sextette under the direction of Hazel Anderson, chorister, and Verus Catmul, accompanist. Bishop D. G. Taylor offered the invocation. The chorus from the Contemporary Music Study Club, conducted by Ruby Stoker, sang three selections. Ruth Biddulph then read 'Whatever

CENTENNIAL PAGEANT

Brigham City First Ward Relief Society, Box Elder Stake

Ends,' a short story. 'A Century of Progress,' a tableau written and directed by Nettie Christensen, *Magazine* representative, was presented, with Sister Christensen as the reader. It depicted the eighteen charter members of Relief Society, who were charming in their pioneer costumes, creating a fitting atmosphere for the occasion. The eight general presidents were also depicted. The women representing them were chosen from those who have served or are serving as executive officers in our ward, with the view of representing the original characters as nearly as possible.

"As a special gesture of appreciation, we presented corsages to each of the seven sisters who had been members of Relief Society for fifty years or more. Dancing in the recreation hall followed the program, and light refreshments were served."

Box Elder Stake
(Brigham City, Utah)

ALICE R. RICH, president of Brigham City First Ward Relief Society, sent us the following brief report of the centennial observance held in this ward:

"The accompanying picture represents the centennial celebration of the Relief Society of the Brigham City First Ward—a sacred pageant depicting women who have been prominent in forwarding God's great earth plan from the beginning of time down to the present. The second part of the pageant depicted the youthful Prophet, Joseph Smith, and his mother, Lucy, and the presidency of the first Relief Society organization as they received from the Prophet's hand the keys with which to begin the glorious work that has been carried on by Relief

CENTENNIAL PAGEANT
View Ward Relief Society, Burley Stake

Society for one hundred years. Clara Sparks, assistant chorister, directed the work of the program.

"One feature of the evening was the rendition of the song, 'Hail Relief Society,' written by Alice R. Rich, with music by Evelyn S. Kay. A table covered with a lace cloth stood near the front of the hall. On it was a low bowl of daffodils and blue lighted tapers. At the close of the program, as the audience filed out, the work-and-business committee served punch and wafers from a decorated table in the annex. Three hundred were in attendance."

Burley Stake (Burley, Idaho)

THE following is a short account of the centennial pageant presented March 17 by the View Ward Relief Society, of which Ellen Ivies is president:

"The accompanying photograph shows the characters who took part in our centennial pageant, 'The Gate Beautiful,' which was adapted from a pageant of the same name published in *The Relief Society Magazine*, April 1935. The pageant was a great success."

St. Joseph Stake (Thatcher, Arizona)

ELLA T. LEE, former president of St. Joseph Stake Relief Society, submitted the following report of the pageant, "One Hundred Thousand Strong with Service Leading On," which was presented as a feature of this stake's centennial observance:

"For months before the centennial, we talked of the pageant everywhere we went, and collected all the data we thought we would need to write it. My two counselors, Eva

CENTENNIAL PAGEANT
St. Joseph Stake

Lines and Janie Mattice, spent days selecting material on the history of Relief Society. About a year in advance, we secured the college gymnasium for March 17, 1942, and in June [1941] we gathered and stored the wheat that we needed for the pageant. The script of the pageant, as it was read on March 17, was written by Lela Udall, who was assisted by Mr. William C. Kauffman, instructor in dramatics at Gila Junior College. Mr. Kauffman decided on the scenes and equipment that would be best adapted to the stage. He gave freely of his time and made many suggestions to make the pageant the beautiful presentation that we hoped it would be. We had planned that each ward would be responsible for one scene in the pageant, but because of the war, two wards, Globe and Miami, that are about one hundred miles away, were released from taking part with us.

"When the pageant was presented, neither the readers nor the musicians were visible to the audience. Scene I dramatized the organization meeting of the Relief Society. Our sisters did very well in impersonating the charter members. Scene II, 'An Incident on the Plains,' was impressive, augmented by very effective lighting and the strains of the song, 'Come, Come, Ye Saints.' During Scene III, 'Eliza R. Snow — Her Work,' the song, 'O My Father,' was sung as a solo. In other scenes, each general president was represented by a woman who posed on a small stage at the left, while on the large stage at right were enacted the outstanding events of her administration as president. For example, in the scene depicting the events during 'Aunt Em's' administration, the sister representing her was dressed as

'The Spirit of Relief Society,' and she told the story of the wheat. This story was emphasized by pictures projected on a screen, showing the starving Chinese, the San Francisco earthquake, and soldiers of World War I. Women and children represented gleaners, gathering wheat and putting it at the feet of 'Aunt Em.'

"The final scene was the most thrilling of all. Two women, representing Presidents Louise Y. Robison and Amy Brown Lyman, came onto the stage while the reader told of the fine work they had accomplished. Then our Singing Mothers and Relief Society members, who had been seated at certain positions in the audience, started coming toward the stage, singing 'A Hundred Thousand Strong.' By the time the chorus was reached, they were all in place on the stage, singing with Relief Society spirit. At the conclusion of the singing, the benediction was pronounced. The entire presentation was very impressive to approximately one thousand people who were in attendance." The present Relief Society president of this stake is Wilda Merrill.

Toward a Lasting Victory

(*Continued from page 824*)

Fatherhood of God—is it futile and sentimental to use these phrases in December 1942? No. In any generation, even in years of war, we build the world to come; and we cannot erect a structure of world peace upon race distrust, race contempt, race repugnance. To sting men into burning hatred may be the quickest and cheapest way to rouse the killer in them; but the attempt to build a world society upon hatred is like trying to lay foundation timbers upon fire instead of upon rock.

Even if we neglect the future because of the urgency of our immediate problem—winning the war—we must recognize the need for heartening, strengthening food, not narcotics. The women replacing men at hard jobs, the old men and the lads extending themselves at war tasks, the soldiers and sailors in the monotony of drill and waiting and watching—they all need something sound and sustaining. The mother saying good-by to her son or receiving the news that he is missing in action must be fortified, not with a shriveling, embittering hate, but with a far-seeing faith drawn from eternal sources.

Even in the darkness of a wartime Christmas, then, we must not fail to hear the "tidings of great joy," and to remember that they "shall be to all people." We must throw ourselves into the struggle in the same spirit in which Jesus must have scourged the money-changers in the temple; not in a devouring passion against men, but in indignation against blasphemous error. And we must draw the power to gain lasting success, not from barbarous fallacy, but from divine truth.

Suggestions for Music Department

Dr. Florence Jepperson Madsen

Member of Relief Society General Board

NOW that the Relief Society classwork is well started and moving forward with interest and enthusiasm, it is hoped that the music work, too, is progressing with the same spirit and interest. It would be of advantage to formulate a schedule and outline a definite program to follow during the year, and in that program arrange for some appearances of the chorus.

We shall miss the participation we have previously had with the large stake group, but we must not, however, let this discourage us from taking a vital interest in our own ward chorus, no matter whether it is large or small. Although we are unable during this war period to function frequently with the stake group, we can do much important work to improve the smaller units.

The enrollment might be expanded. There are but very few women in our organization who cannot sing well enough to participate in group work. Try to find the musically interested and talented women in the ward and invite them to join the chorus. Investigators are often brought into our Church through participating in our musical organizations.

An amateur group of women singers naturally divides into two sections; namely, high and low, or sopranos and altos. Rarely does one find more than a couple of second sopranos announce themselves. There are usually two or three times more sopranos than altos so that even two-part singing becomes unbalanced. Because most of our choruses do three-part singing, the director is faced with the problem of having to create a second soprano part. Since the altos are fewer in number, and because there is real need for a good substantial low part in all ensemble singing, it naturally becomes necessary to select these singers from the soprano membership. This is usually a ticklish job because everyone, excepting the dear satisfied altos, wants to sing first soprano, whether or not their voices are capable of doing it. How strange it is that the sopranos who are asked to sing this inner part just naturally feel that they have been dropped from their high station and leveled to a kind of vocal mediocrity. Perhaps the little yeast cake feels somewhat the same when it finds itself buried beneath a pan of flour, but in time it swells forth with pride, realizing its importance and uplift to the necessary "staff of life." Likewise, this second soprano part leavens the whole and acts as a sort of center pivot around which the other parts evolve.

There are many advantages connected with the singing of an inner part. It greatly improves one's ability to read music and to learn to see and hear the different intervals that are encountered in the part. It develops vocal independence and makes for better musicianship throughout. Singers of these inner parts are generally spoken of as "the musicians of the group."

In selecting singers for the second

soprano part, choose those whose voices are of a heavy texture, or those more of the mezzo soprano type. This will better match the alto quality of tone and leave the lighter and more lyric voices for the high part. In this way only can a fine balance of parts be obtained.

With the rehearsing of separate parts, which every director should regularly do, there is no reason why anyone should not be able to learn and sing an inner part. When practicing the second soprano part, have all the first sopranos sing it too. This will give them practice in sight-reading, and also familiarize them with this part so if an emergency should arise, which often does, and a reinforcement of this part is needed, some of the sopranos can give this help. We should all welcome the opportunity to extend our musical horizon. Not only should we be able to read and sing one vocal part, but we should be versatile enough to sing two or three. The second sopranos whose voices are high enough to sing the upper part should occasionally be given the opportunity to do so. Some of the regular sopranos could alternate with them in certain songs. This is only fair and makes for a better feeling all around.

After the parts have been balanced, attention should be given to the improvement of the general tone quality of the chorus. All these individual voices have to be blended into a oneness of tone. Two things which will greatly improve the tone quality of the singers are slow, deep breathing, and beautifully-spoken words. Breath is the substance with which we produce our vocal tones. If we cultivate the habit of taking a good, deep breath before attempting to sing each phrase, there will not be the tendency to tighten and restrict the free action of the throat and jaw muscles which is so often the cause of bad tone.

Words are sung and sustained on their vowel sounds. The significance of the consonants is realized in their quick and crisp articulation. Make sure that all words are pronounced correctly. The dictionary is an ever-ready helper. Form the habit of singing words with a much more open mouth than is used in ordinary speech. More will be written on the above subjects at some future time.

GREAT care should be taken in the selection of the musical numbers that are to be used in our meetings. This should not be a difficult task, since we know in advance the lesson material which is to be used throughout the entire year. A well-chosen song can do much to enhance and strengthen the message of the lesson. It is, therefore, imperative that we correlate the musical numbers with the lesson subjects. Thoroughly study the words of all available song material. It will then be easy to catalogue songs for future use.

Efficiency and resourcefulness are needed in our music work just as much as they are in any of the other subjects. Let us never underestimate the far-reaching power of good music well performed.

The following sacred songs are suitable for use in connection with the theology lessons:

Three-Part Songs for Women's Voices

Title	*Composer*	*Publisher*
Oh, For a Closer Walk with God	Foster (No. 14,696)	Ditson
Galilee	Cadman (8021)	Chappell-Harms
See What Love Hath the Father	Mendelssohn (2991)	Whitmark
The King of Love My Shepherd Is	Berwald (11788)	Ditson
Hold Thou My Hand	Briggs-Gibb (531)	B. F. Wood
The Heavens Are Telling (from *The Creation*)	Haydn (14223)	Ditson
God Is Love	Shelley (4562)	G. Schirmer
Thanks be to God	Dickson (2404)	Boosey-Hawkes
When Children Pray	Fenner	Shattinger
Hymn of Thanksgiving	Kremser (89002)	Flammer
O Saviour, Hear Me	Gluck-Riegger (89015)	Flammer
Beautiful Saviour (Old Crusader's Hymn)	Riegger (89017)	Flammer
O Come To My Heart, Lord Jesus	Ambrose (15072)	Ditson
Gloria	Buzzi-Peccia (89004)	Flammer
Praise Ye the Father	Gounod-Bliss (2797)	Willis
How Blest Are They	Mendelssohn (258)	Ditson
That Sweet Story of Old	West (4070)	Summy
My Creed	Garrett (763)	Gamble Hinge
All In the April Evening	Diack-Howorth (1677)	Boosey-Hawkes
Open Our Eyes	MacFarlane	G. Schirmer
Spirit Divine	Hamblem	Chappell

The texts of the following three-part choruses are taken from the Bible These will, therefore, correlate well with the Bible literature lessons:

Title	*Composer*	*Publisher*
*The Lord's Prayer	Gates	Choir Pub.
*The Lord's Prayer	Malotte (No. 7987)	G. Schirmer
*The Lord Is My Light	Allitsen (1470)	Boosey
Lift Thine Eyes	Mendelssohn (820)	Ditson
God So Loved the World	Stainer (7847)	G. Schirmer
*I Will Lift Up Mine Eyes	Flaxington Harker (89007)	Flammer
Blessed Are the Pure in Heart	Berwald (11800)	Ditson
*How Beautiful Upon the Mountains	Flaxington Harker (7876)	G. Schirmer
Peace I Leave with You	Roberts (2131)	Boston Music Co.
*How Lovely Are Thy Dwellings	Liddle-Samuelson (1494)	Boosey
How Lovely Is Thy Dwelling	Brahms (2897)	Whitmark
*He Shall Feed His Flock	Handel-Kountz (5017)	Whitmark
How Lovely Are the Messengers	Mendelssohn (4371)	G. Schirmer
Seek Ye the Lord	Roberts (1104)	Willis
Bless the Lord, O My Soul	Ippolitof-Ivanof (89033)	Flammer
God Is a Spirit	Bennett (2872)	Whitmark
*The Voice in the Wilderness	Prindle Scott (504)	Huntzinger
The 23rd Psalm	Schubert (5106)	Carl Fischer
*Eye Hath Not Seen	Gaul	Ditson
Send Out Thy Light	Gounod (6012)	Neil A. Kjos
*The Peace of God	Gounod	Ditson

*He That Keepeth Israel	Schlosser	G. Schirmer
If With All Your Hearts	Mendelssohn (2674)	Werthner
O That Thou Hadst Hearkened	Sullivan (21152)	Presser
I Will Exalt Thee, O Lord	Harris (724)	Arthur P. Schmidt
*These Are They	Gaul-Warhurst (21484)	Presser

*Songs marked with an asterisk (*) can be used as solos if desired.

Any of the numbers from the oratorios *The Messiah* (Handel), *St. Paul* (Mendelssohn), and *Elijah* (Mendelssohn), and most of the numbers in *The Holy City* (Gaul) are useable in the Bible literature lessons.

The following songs breathe the spirit of patriotism and, therefore, might well fit into the social science lessons along with the songs that are essentially patriotic:

From "Relief Society Songs":

	Page
O God, Our Help	11
Our Mountain Home So Dear	15
Guide Us, O Thou Great Jehovah	23
The Lord Is My Shepherd	29
Lord, Accept Our True Devotion	32
My Prayer	35
Let Us All Press On	38
Come, Thou Glorious Day of Promise	52
Home, Sweet Home	58
O Ye Mountains High	12
The Work We're Called To Do	80
America	5
America, the Beautiful	56
The Star-Spangled Banner	2

From "Deseret Sunday School Songs":

The Joyful Song	242
Battle Hymn of the Republic	128
Flag of the Free	22
Hail, Columbia	266

The following patriotic songs are published in octavo sheet music for women's voices for two and three-part singing. The price ranges from ten to fifteen cents per copy.

Title	*Composer*	*Publisher*
Land of Hope and Glory	Elgar	Boosey-Hawkes
My Own United States	Edwards	Whitmark
The Stars and Stripes Forever	Sousa	Presser
Our America	Case	John Church Co.
The Story of Old Glory	Ball	Whitmark
Your Land and My Land	Romberg	Harms
We'll Never Let Our Flag Fall	Kelly	Chappell-Harms
American Anthem	Yeats	Belwin
God Save Our Fighting Men	Twyman	
God Bless Our Land	Kountz	G. Schirmer
America, Thou Blessed Land	O'Hara	Edward B. Marks
The Flag Without a Stain	White	Morris Co.
Pledge of Allegiance	Bergh	Sam Fox
God Bless America	Berlin	Berlin Pub. Co.
The Blessed Lullaby	Nevin (No. 13922)	Ditson
Challenge	Todd	Willis Music
America My Own	Cain	Flammer
All Out for America	Lake	Sam Fox
The Call of America	Matthews	Ditson
Recessional	DeKoven	John Church
My Own America	Wrubel	Robbins Music Co.
Guard Well Thy Trust, America	Gibb	Birchard
To Thee, O Dear, Dear Country		Birchard

The following songs are suitable for use during the Christmas season:

Title	*Composer*	*Publisher*
Christmas Carols	Wood	Octavo Series
A Babe is Born in Bethlehem	Wood	Octavo Series
Holy Night! Peaceful Night	Hawley	Presser
Lo, How A Rose	Praetorius	Flammer
Christmas Candle	Warren	G. Schirmer
Sleep Holy Babe	Matthews	G. Schirmer
Lullaby	Cain (No. 83086)	Flammer
Santa Maria (In Dreams I've Heard)	J. Faure (11621)	Ditson
When Jesus Was a Little Child	Tchaikowsky (13,333)	Ditson
Jesu, Word of God Incarnate	Mozart (11796)	Ditson
Cradle Song	Ries (5094)	Carl Fischer
Hark, Hark My Soul	Shelley (4878)	G. Schirmer

The following secular songs are for general use:

Title	*Composer*	*Publisher*
Clouds	Charles-Deis (No. 7728)	G. Schirmer
The Mill	Jensen (11071)	Ditson
The Green Cathedral	Hahn (35028)	John Church
The Close of Another Day	O'Hara (83055)	Flammer
In the Heart of the Hills	Lee (0127)	Sam Fox
Southern Moon	Strickland (6146)	J. Fischer & Bro.
Dreamin' Time	Strickland (6147)	J. Fischer & Bro.
Drift and Dream	Jepperson (1286)	Gamble Hinge
O Lovely Night	Ronald (2424)	Boosey
Bird Songs at Eventide	Coates (3062)	Chappell
Nightfall in Granada	Bueno (4630)	Willis
Spirit of Spring	Jepperson-Madsen (5234)	Carl Fischer
Lullaby	Mozart (974)	Arthur P. Schmidt
Night Song	Clokey (1001)	Birchard
The Blind Ploughman	Clark (3145)	Chappell-Harms
Homing	Del Riego (3013)	Chappell and Co.
Could My Songs Their Way Be Winging	Hahn	Ditson
Starry Night	Densmore (14508)	Ditson
Summer Days	Abt (10873)	Ditson
Mother My Dear	Treharne (83019)	Flammer
An Old Violin	Fisher-Samuelson (1467)	Boosey and Co.
A Winter Lullaby	de Koven-Riegger (7640)	G. Schirmer
In My Garden	Firestone-Riegger (7690)	G. Schirmer
On Song's Bright Pinions	Mendelssohn (13735)	Ditson
Come Along and Dance	Pennington (5938)	Carl Fischer
Hills of Home	Fox (5085)	Carl Fischer
Moonbeams	Herbert-Trinkaus (2356)	Whitmark
To the Children	Rachmaninoff-Kramer (2550)	Whitmark
The Charm of Spring	Clarke (3110)	Chappell-Harms
I Know a Lovely Garden	D'Hardelot (3069)	Chappell-Harms
The Little Old Garden	Hewitt (92)	Fox

Theology and Testimony

"Articles of Faith," By James E. Talmage

Lesson 14

The Book of Mormon

(Tuesday, March 2, 1943)

Condensation of Chapter XIV of *Articles of Faith*, by Talmage

(This condensation is placed in the *Magazine* in the hope that it will result in more class members familiarizing themselves with the lesson.)

What Is the Book of Mormon?

THE Book of Mormon is a divinely inspired record, made by the prophets of the ancient peoples who inhabited the American continent for centuries before and after the time of Christ, which record has been translated in the present generation through the gift of God and by His special appointment. The authorized and inspired translator of these sacred scriptures, through whose instrumentality they have been given to the world in modern language, is Joseph Smith.

During the night of September 21-22, 1823, Joseph Smith received, in answer to fervent prayer, a visitation from a resurrected personage who gave his name as Moroni. (*History of the Church*, Vol. 3, p. 28.) Subsequent revelations showed Moroni to be the last of a long line of prophets whose translated writings constitute the Book of Mormon. Moroni stated that at that time the records lay buried in a hill near Joseph Smith's home in Palmyra, New York. He also said that there were two stones in silver bows, and that these stones, fastened to a breastplate, constituted what was the Urim and Thummim, and had been prepared for the purpose of translating the book.

On September 22, 1827, Joseph visited the hill in accord with previous instructions, and there received from the angel Moroni the record (which was engraven on plates having the appearance of gold), and the Urim and Thummim with the breastplate. Joseph proceeded with the translation; and in 1830 the Book of Mormon was first published to the world.

Our best answer to the question—What is the Book of Mormon?—is found on the title page of the volume. Thereon we read:

THE
BOOK OF MORMON
An Account Written by
THE HAND OF MORMON
UPON PLATES
Taken from the Plates of Nephi

Wherefore, it is an abridgement of the record of the people of Nephi, and also the Lamanites—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile—Written by way of commandment, and also by the spirit of prophecy and of revelation—Written and sealed up, and hid up unto the Lord, that they might not be destroyed—To come forth by the gift and power of God unto the interpretation thereof—Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile—The interpretation thereof by the gift of God.

This combined title and preface is a translation from the last page of the plates, and was written by Moroni, who, as before stated, sealed and hid up the record in former days.

Three classes of plates are mentioned on this title page:

1. *The Plates of Nephi,* which were of two kinds: (a) the larger plates (which were in the nature of a secular history); (b) the smaller plates (which may be called, in a broad sense, the ecclestiastical history of his people).

2. *The Plates of Mormon,* containing an abridgement from the plates of Nephi, with additions made by Mormon and his son Moroni.

3. *The Plates of Ether,* containing the history of the Jaredites. To these may be added another set of plates, as being mentioned in the Book of Mormon, and in point of time the oldest of all.

4. *The Brass Plates of Laban,* brought by Lehi's (Nephi's father) people from Jerusalem, and containing Jewish scriptures and genealogies, many extracts from which appear in the Nephite records.

Testimonies of the genuineness of the Book of Mormon have been declared by eleven men of honest report, besides the translator, and these men make solemn affirmation as to the appearance of the plates. The translator gives simple and circumstantial account of the bringing forth of the ancient plates and avers that the translation was effected by the power of God; learned linguists pronounce the engraved characters genuine; and the nature of the book itself sustains the claim that it is nothing other than a translation of ancient records.

LESSON PLAN

Article 8—". . . we also believe the Book of Mormon to be the word of God."

Lesson Aim: To create a general understanding of what the Book of Mormon is and also to show that there are various proofs concerning its reliability.

Suggested Lesson Outline

I. Reasonable to expect scripture other than the Bible (See *Articles of Faith,* Chapter 16)

II. Origin of the Book of Mormon
   A. Joseph Smith's story

Few literary works in any age have made such a stir in the world as the Book of Mormon. This is mostly due to the manner in which the book has reached us. As a religious product it is unique.

> Besides, so much depends on an answer to the question, Is the story of its origin true or not? For, on the one hand, if it is not true, then the entire structure of Mormonism is built on a false foundation; and, on the other hand, if it is true, it becomes the strongest physical evidence for the authenticity of Joseph Smith's story and teachings. (*A Short History of the Church of Jesus Christ of Latter-day Saints.*)

B. History of two nations—Nephites and Jaredites

III. Description and translation
  A. The ancient plates (See *Articles of Faith*, pp. 262-263)
  B. Arrangement of the book
  C. Translation of plates effected through power of God

IV. Genuineness of the record
  A. Testimony of witnesses
  B. Testimony of the Spirit (See Moroni 10)
  C. Value of the testimonies

Suggested Method Outline

I. This chapter makes an ideal subject with which to use the street meeting procedure. The major divisions of the subject might be assigned to different people who would treat the different phases, or the entire talk might be given by one individual who is a fluent speaker. Whoever does the speaking should do little if any reading of material, for this destroys the effectiveness of the meeting.

II. To more clearly carry out the idea of a street meeting the class leader, before the day of presentation of this lesson, might confer with the ward president and the ward chorister and suggest that the opening hymn be one which is frequently used in street meetings; such as, "Israel, Israel, God Is Calling," "Redeemer of Israel," "We Thank Thee, O God for a Prophet," or "O Say What Is Truth."

III. In order to enter into the spirit of the street meeting, it might be explained by the one taking charge that the audience is one of investigators, and it is assumed by the speaker or speakers that they desire to know more concerning the Book of Mormon. This will set the stage for the street meeting, and it should also be announced that at the close of the demonstration, time will be given to the audience to ask questions on the material expounded.

IV. The individual giving the talk would probably want to have in her possession a Book of Mormon and any other visual aid which might prove helpful.

V. After the street meeting demonstration and the questions are all answered, but before the testimony meeting, the ward president might suggest to the class members that they speak on their testimonies of the Book of Mormon and what it has meant in their lives and the lives of their families. Interesting incidents are bound to be related, as many persons have been converted to the Church by reading and studying the Book of Mormon.

Visiting Teachers' Messages to the Home

Lesson 6

Seeking the Lovely in Life as an Expression of Faith

(Tuesday, March 2, 1943)

"IF we take the good we find, asking no questions," says Emerson, "we shall have reaping measure."

This also is the teaching of religion, ours in particular. Man is on earth, says Lehi the prophet, to have joy. Faith in this idea leads us to search for the constructive and positive experience of joy. Joy not only contributes to our physical and mental health, but it also affects those with whom we associate.

There are many ways of obtaining an inexpressible feeling of uplift and satisfaction. The conquest of self, the overcoming of impulses to injure others by word and deed, loving as well as living the abundant life—these all bring joy into life.

Another way which contributes to the fullest living is to seek and find things that are beautiful and lovely. The Prophet Joseph Smith, when he formulated our Articles of Faith, included this among them. An appreciation of nature is an inexhaustible source of joy, giving us a feeling of serenity and peace, and a refreshed spirit. Music, poetry, and a good book have the same effect upon us.

Loveliness of character and deeds outweigh, however, all other forms of the beautiful in life. This is partly because they are more powerful in motivating us to better living. The shining light of good works makes us want to "glorify our Father which is in heaven." The inspiring life of our Savior during His thirty-three years on earth has had its effect upon untold millions of men and women in all nations and ages of the modern world.

Loveliness of character is all around us. If we seek it, we shall find it. Our neighbors, our friends, possess many admirable traits. For example, the man is to be admired who labors ungrudgingly for the benefit of his family, or the mother who unselfishly lives for the welfare of her children, or the person who is always ready to help anyone in trouble. There are those who are truthful, just, fair, patient, and long-suffering with others. Some come through sorrow and trouble with strengthened faith and an improved attitude toward the sane and wholesome life. Others give themselves freely and unselfishly in the service of the community and the Church.

This principle of seeking the praiseworthy and the lovely applies not alone to individual members of the Church, but also to the Church as a whole. The Church searches out those things which will be of benefit to the world, and which will bring happiness to all mankind.

Discussion

1. Discuss the following principle of mental hygiene: To keep mentally healthy, one should think some kindly thoughts of others each day.

2. What things in life are lovely to you?
3. What is the reward of the individual who seeks the praiseworthy and the lovely; of the community which seeks the best for its citizens?

Work-and-Business

New-fashioned Thrift

Lesson 5

Care of Household Equipment

(For optional use on Tuesday, February 9, 1943)

THE same serious thought and time spent in the selection of modern equipment should be given to the care of it. Many things can not now be obtained, others are fast vanishing from shops, and even parts for repair cannot now be had for some kinds of equipment. So it behooves every housewife to renew her pledge: "I will take good care of the things I have." Because so many appliances use gas, oil, or electricity, they should be kept in good repair not only to conserve them, but to minimize danger of accidents. Whatever the kind of equipment or whatever the fuel used to run it, years of extra service can be had by following a few suggestions:

1. Use it correctly. Manufacturers give full instructions on the use of their own product. Unintentional abuse may cause costly wear.
2. Keep it clean. Such things as food, acids, stains, and dirt help to reduce the efficiency and shorten the life of any appliance.
3. Keep it repaired. Careful inspection at regular intervals, and repair when needed, enable an article to do better work and extend its life many years.

Refrigerators

The exterior finish of refrigerators is very durable, but it can be scratched, chipped, dented, or marred by heavy or sharp utensils, acids, etc. It may be cleaned with a damp cloth. Occasionally it will be necessary to use mild soap and warm water. Grease or oil should be removed promptly, especially if it touches the rubber gasket on the door or the rubber divider in the ice tray. Oil, grease, and heat destroy rubber. The inside, especially the freezing compartment and ice tray, should be washed thoroughly at frequent intervals with warm soda solution. The shelves should be removed and washed in warm soapy water, rinsed and dried thoroughly. Metal sponges or abrasive material should never be used for cleaning. If mechanical, the refrigerator should be defrosted before the ice is one-fourth inch thick. Excessive frost on the freezing unit acts as insulation and retards refrigeration. A

stiff brush is best to use in cleaning the drain pipe of ice refrigerators and for the coils in the motor compartment of electric or gas ones. It is a waste of both power and food to operate a mechanical refrigerator at a lower temperature than is safe for the preservation of food. The motor of a refrigerator should be oiled according to directions of the manufacturer. Hermetically sealed units do not require oiling or adjusting.

Stoves

Heating to too high temperature not only wastes fuel but burns out the mechanism of the stove regardless of its make or the kind of fuel used. Most foods require low or medium temperatures for cooking, which saves food, fuel, and stove. Cold water or food spilled on a hot enamel surface may cause cracking of the enamel. If food is spilled on open surface units, it should be burned off; using a stiff brush or sharp instrument will loosen or break coils. Warm, soapy water is best for cleaning, with fine scouring powder or steel wool for oven or broiler. When gas burners become clogged or greasy, they should be removed and washed thoroughly with soap and water. They should burn with a clean blue flame; otherwise, fuel is wasted and soot soon fills the small holes. Coal stoves require attention to keep them free from ash and soot, which act as insulators. Many warped lids are the result of collected ash and too high temperatures.

Laundry Equipment

Laundry equipment is not used as often as some other equipment, and with proper care should last a long time. Whatever the kind, the washing machine should be oiled as required, and kept clean; if tubs are of metal or porcelain, they should be kept dry and covered when not in use. If stored in a cold place, the washer should be moved to a warm place an hour or so before using, and the tub should be filled with hot water before the motor is started. This gives the grease in the gear case a chance to soften, and may prevent burned-out motors and other damage. Drain the washer immediately after washing, remove agitator, suction cups, etc., wash with cloth or soft brush, rinse, and wipe dry. Leave the cover off the tub until all dampness has evaporated, to prevent musty odor. Wringer rolls and frame should be wiped, and pressure on rolls released. This saves springs and rubber. Do not overload either washer or wringer with too many articles of clothing at one time. This strains the mechanism and gives inefficient results. Use plenty of water, but not to excess. Machines have a water line. If the tub is a wooden type, a small amount of clean water left in it, or a heavy wet cloth laid on the bottom will keep it from drying out to the point of leaking. Boilers and movable tubs of galvanized type should be washed and dried, and if not attached to a frame, they should be hung up. If an ironer or hand iron is heated too hot, the "temper" of the steel is lost to some extent and the iron will not function efficiently. The bottom of an iron and the "shoe" of an ironer should be kept clean by wiping with a damp cloth when they are just a bit warm. Occasionally a fine scouring powder or beeswax should be rubbed over them to make them smooth, especially if starch has had

a tendency to stick to them. A pinch of salt put in starch will relieve this condition. Never put an iron in water. Buttons, snaps, or hooks will scratch and make rough the ironer or iron or be broken unless turned toward the inner roll. Be careful not to drop the iron.

Water Heaters

Water heaters need little care if they are installed properly. A few quarts of water should be drained from the bottom of the tank periodically to prevent accumulation of sediment. If thermostat is used, it should not be set at too high a temperature. The temperature will depend upon the amount of water to be used and the size and standards of living of the family. If water is hard, the heating elements and pipes may need occasional thorough cleaning by a removal of the lime deposit.

Vacuum Cleaners

Vacuum cleaners are among the best labor-saving devices in the household, and will render good service if only a few things are remembered. Sharp bits of glass, bobby pins, tacks, nails, coins, or other hard objects will damage the motor and puncture the bag. They should be picked up before using the vacuum. The bag should be emptied every time it is used. If it becomes filled or matted with dust and lint, there is no room for the air to do its proper work. The revolving brush should be properly adjusted and kept free from threads and hair, otherwise the rubber belt will become hot, and this will make it soft. Some vacuums have hermetically sealed motors which need no oiling; others need oiling regularly. Brushes should be replaced if tufts become worn. The bristles should extend one-eighth of an inch below the bottom of the nozzle. The attachments should be kept in the case in which they were bought or in some place where the metal will not become bent or jammed, and where the tube can lay flat; hanging the tube by the middle on a single hook wears the threads and puts a kink in it.

Sewing Machines

Sewing machines are gradually becoming a much needed part of household equipment. They should be thoroughly cleaned and oiled according to direction, and bobbin casing should be kept free from lint and bits of thread. Too fast, uneven running of the machine is the main cause of wear. If run at moderate speed, a sewing machine will give longer and more efficient service.

Electrical Appliances

All electrical appliances have some kind of cord. When not in use they should be disconnected by grasping the plug and not the cord. Cords should be stored in such a way as to keep them dry, clean, and free from kinks or twists. If hung, they are best placed on two hooks several inches apart. The most common trouble encountered with electrical appliances is the broken, frayed cord. It can be easily repaired by the housewife, but she must be sure to know exactly what to do or more serious trouble or even danger may result. One should never try to fix an attached appliance or any wiring without turning off the current. When replacing a fuse, one should be sure hands are dry and that he is

standing on a dry surface. Fuses are safety devices which serve as a signal when something is wrong. Only the best kinds should be used. Makeshifts will not protect the wiring, the appliances, or you.

Cleaning Equipment

Cleaning equipment should be as clean and sanitary as other kinds of equipment. Brooms, mops, brushes, and cloths are best washed in warm, soapy water and rinsed in clean water. Vinegar or ammonia (1tb. to 1 gal. of water) will cut dirt and make them fluffy. Shake out dust cloths; if oiled or treated, store them in a covered receptacle.

References

America's Housekeeping Book, Chapters 11, 20, 22, and 28.

The following pamphlets are obtainable by writing Consumer Division, Office of Price Administration, Washington, D.C.:

"What Wartime Price Control Means to You."

"Rationing—Why and How."

"Recipes to Match Your Sugar Ration."

"The Consumer and the War" (a study outline).

Literature

The Bible as Literature

Lesson 6

Poetry of the Bible

(Tuesday, March 16, 1943)

Objective: To indicate the literary qualities of Bible poetry and to consider some of the types.

Lesson Topics

1. Characteristics of Bible poetry
2. The Psalms
3. Rhapsodies
4. Proverbs

"Few literatures in so brief a space are graced with a larger heritage of poetry than the Bible," declares Dr. Philo M. Buck. To appreciate fully the literary values of Bible poetry, it will be necessary to study intensively some of the books, such as Job, Isaiah, and Jeremiah. This brief discussion can do little more than indicate some of the characteristics which give Bible poetry literary value, and emphasize that the Bible is a rich storehouse of poetic expression. Bible poetry expresses deep sympathy. It deals with experiences and emotions which are universally true, reaching to the heart of humanity everywhere.

Much of it, particularly the Psalms, is inspired by nature. The Bible poet uses vivid, picturesque language. He personifies the hills,

making them "skip and clap their hands." He pictures the all-powerful Jehovah "riding upon the wings of the wind," the sound of his voice causing "the earth to tremble," and his touch bringing "smoke from the hills." He writes without elaboration, expressing simply, yet forcefully, the profoundest truths and deepest feelings. The Psalms, for example, are suited to people of all capacities. They are easily comprehended, yet inexhaustibly deep.

The poetic beauty in which the Bible excels is its description of the world around us. In this poetry "the whole universe becomes one vast chorus of living things. The Bible landscape needs no dryads to people its woodlands, no oreads to skip over its mountains, no naids to give mirth to its waters or music to its streams. A higher animation fills them; for every chiming brook and fluttering spray and every blessed sound is a note in God's anthem."

The outstanding characteristic of Bible poetry is, therefore, its revelation of God. This is the theme of all the poetic types, from the lyrics which are, in the main, songs in praise of God, to Job, the great epic drama which presents not the deeds of a great hero, "but shows us a suffering hero in agony, wondering at and studying out God's ways in the world. To the poet, Jehovah is the maker and preserver of all things. He shines in the firmament, rides on the thunderstorm; he clothes the lilies; he feeds the ravens and young lions; he gives rain and fruitful seasons. He is the everlasting shield and comfort and joy of Israel." Van Dyke lists the following three great qualities which distinguish Bible poetry: a genuine love of nature, a passionate sense of the beauty of holiness, and intense joy in God.

The Psalms

Doctor Buck invites us to imagine the psalmists of old sitting with their lyres, meditating upon the vastness of the heavens, the mystery of the night, the intense heat of the desert, the majesty of the storm, and reading from these natural phenomena messages from the Creator. Poetic imagination stirred their deepest emotions, and they burst forth into such expressions as the exquisite 23rd Psalm. A few excerpts will remind the readers what a rich treasure of poetic literature the Psalms offer:

The voice of the Lord is upon the waters:
The God of glory thundereth:
The Lord is upon many waters.
The voice of the Lord is powerful;
The voice of the Lord is full of majesty.
The voice of the Lord breaketh the cedars.
(Psalms 29)

The Lord is my rock, and my fortress, and my deliverer;
My God, my strength, in whom I will trust. (Psalms 18)

As the hart panteth after the water brooks,
So panteth my soul after thee, O God. . . .
(Psalms 42)

The inspiration of many of these poems, such as the 23rd and 42nd Psalms, striking in their moral and emotional intensity, came from the majesty and mystery of the desert, and have a lyrical quality that we do not discover in other literatures.

The Psalms have served many great people by expressing for them what they wanted to say but could not say adequately in their own words. After the victory at Dunbar, Cromwell quoted the first two verses of the 117th Psalm: "O praise the Lord, all ye nations: Praise Him, all

ye people: For his merciful kindness is great toward us: And the truth of the Lord endureth forever."

Queen Elizabeth when she learned that she was to take the English throne, quoted the twenty-third verse of the 118th Psalm: "This is the Lord's doings."

When the Earl of Strafford stood on the scaffold to meet his death, he quoted the second verse of the 146th Psalm: "While I live, will I praise the Lord."

F. W. Farrar in *The Bible, Its Meaning and Supremacy* says that such remarkable instances as those mentioned above do not represent a thousandth part of the spell exercised by special Psalms and particularly special verses upon individuals all through the history of England. The motto of the University of Oxford is the first verse of the 27th Psalm: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

Poetry of the Prophets —Rhapsodies

There is another group of Biblical poets even greater than the psalmists. These are the prophets. Among the most outstanding of the poet-prophets are Isaiah, Jeremiah, Amos, and Joel. These men lived at a time much like our own, when danger to their country was acute. They were statesmen as well as poets and could foresee invaders marching against their people. They raised their voices in anger, scorn, or lament. But, as Doctor Buck points out, "There was always in their cry a call back to the old simplicity of life and religion. Always it is the desert calling on the city to mend its ways lest the new luxury sap the manhood and the new creed make them forget real values."

The following might be a description of what is happening in parts of the world today:

They shall run to and fro in the city;
They shall run upon the wall,
They shall climb upon the houses;
They shall enter in at the windows like a thief.
The earth shall quake before them;
The heavens shall tremble:
The sun and the moon shall be dark,
And the stars shall withdraw their shining.
(Joel 2:9, 10)

The poetry of the prophets not alone expresses the inner emotions of a people under tremendous strain, but also gives comments on the changing traditions of the Hebrew people. The prophets were not primarily foretellers of the future but the inspired voices of God, calling Israel's attention to its mission and its dangers. Often a prose sermon of these prophets breaks off for a moment into rhapsodic utterances.

The rhapsody is a particular type of dramatic-lyrical composition. In a rhapsody the prophet "displays the incidents themselves before our imagination working toward their goal with the realistic clearness of drama. But upon examination such prophetic compositions are found to go far beyond the machinery of dramatic literature, and borrow from all other literary departments special modes of treatment, to be blended together in the most highly wrought and spiritual of literary forms." (*Literary Study of the Bible*, by Moulton, Chapter XVIII, treats this form fully and analyzes the Rhapsody of the Chaldeans from the prophecy of Habakkuk, the Rhapsody of the

Locust Plague from the prophecy of Joel, etc.) These rhapsodies, vivid spiritual utterances combining poetry and music, are well illustrated in the Book of Isaiah. The last twenty-six chapters of Isaiah are made up of rhapsodies in a very complete sense; some of these are entire spiritual dramas.

Moses, Samuel, Saul, and David are all prophet-poets who had the courage of their convictions. Nathan and Elijah are others. Doctor Buck declares, "I would give much for the song of exultation sung by the hairy prophet Elijah as, after the divine vindication, he took up the sword and alone fell upon the four hundred discomfited prophets of Baal."

"The prophet would go with his divine message throughout the country, speaking out the words of God which had been given to him. His 'Thus saith the Lord' would be heard from throne room and counsel chamber to the market place and temple, wherever men congregated."

Critics state that there is "nothing in any other literature quite like the prophetic books of the Bible, with their patriotic motives, their intense emotional imagery of poetry and vision, their urge for political and moral rehabilitation of the country in the face of crisis." The prophet-poets are social reformers urging justice to the widows and fatherless and brotherhood to the poor; they are jealous ministers in the service of their God, proclaiming against the new practices of paganism and luxury; they are consolers of the people in days of affliction.

Proverbs

Some critics classify the proverbs as poetry and some as prose. They may at least be called poetic prose. The Book of Proverbs, a collection of wise sayings founded on observations of life, is a clear revelation of human nature, showing that the Hebrews were very similar to us. These sayings point out the safe pathway of life, and their wisdom reaches far into the future. One commentator says, "They do not tell us what is wrong with our automobiles —such engines being then unknown —but they tell us how to drive in security." They give advice on education, family relationships, work, restraint, how in general to conduct oneself in society, teaching the philosophy of moderation, and reflecting the accumulated knowledge of many generations, as can be seen in the following excerpts: "Go to the ant, thou sluggard; consider her ways and be wise." "A soft answer turneth away wrath; but grievous words stir up anger." "A friend loveth at all times." "Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed as a man of understanding."

Many proverbs have a touch of humor: "It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house." "It is better to dwell in the wilderness than with a contentious and angry woman."

Scattered throughout the Bible is a great variety of poetry, and there are several complete books, such as Job, the Psalms, Proverbs, Song of Solomon, and Book of Lamentations. Of these, Job is the greatest. It is the most magnificent work in Hebrew literature and is one of the greatest poems in world literature. To do it justice, an entire lesson should be devoted to it; the same is

true of The Song of Solomon, a great love song with wholesome lessons on purity and fidelity, and, according to some critics, with deep symbolic meaning. The Psalms are lyrics of devotion. The Proverbs are terse maxims crystallized from the experience of the race. The rhapsodies are poetic spiritual dramas inserted often in prose sermons. In all, the poetry of the Bible is lasting beauty and inspiration.

Study Helps

1. How does the rhythm of the Bible literature differ from that of other poetry with which we are familiar? (See notes in *The Modern Reader's Bible*, by Moulton.)

2. Select and read some choice Psalms. Discuss them as pieces of literature: theme, style, setting, etc. The following are a few of the many Psalms distinguished for their beauty: 1, 8, 15, 19, 24, 27, 30:1-8, 32:1-7, 33, 34, 37:1-19, 39, 40, 42, 46, 51, 62, 92, 107.

3. Analyze a poem, such as David's lament over Saul, giving the setting, theme, style, etc.

4. Memorize some of the Psalms and Proverbs which are timely today.

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Social Science

What "America" Means

Lesson 5

Our Civic Rights and Duties

(Tuesday, March 23, 1943)

"The end of the State is not only to live, but to live nobly."—Aristotle

WHEN the Constitution of the United States was framed, two fundamental fields of activity and conduct were in the minds of the delegates who formed the Convention. They first formulated and wrote a charter of government, consisting of a law-making body, a law-interpreting body, and a law-executing body. To each department was ascribed clearly its functions, which were given meaning as time went on by the character and intelligence of the men who were chosen by the people to be their public servants in government. The statesmen of the

Republic yielded their best thought and purposes to the charter which the fathers had written, and Madame De Stael remarked to Edward Everett in Paris: "You Americans are the advance guard of the human race."

The fathers of the Republic also marked out the second field of activity and conduct; namely, civic liberty, defined fundamentally by the Bill of Rights, or the first ten amendments to the Constitution. The Government was forbidden to invade this field, for it is the field wherein every citizen discovers his sacred rights and privileges, to make a life all that is best. The glory of this field lies in the fact that it requires the highest moral and intellectual endeavor to properly appreciate it. Courts of justice were instituted that its rights should not be invaded. Never before in the history of mankind was this ever done, and it has become, as the founders wished, the principal characteristic of our Government. It holds to the ideal that man must have the privilege to develop all that is best within him—the development of his noblest purposes and desires. Civic liberty makes man a citizen and not a subject. It gives him his agency to attain knowledge and happiness, and brings all citizens of the Republic more and more into a harmony of divine purpose. Christianity was to be "the true Light, which lighteth every man that cometh into the world." It found its ultimate synthesis of illuminating power in the message and consciousness of Christ.

This is the main characteristic of our Government. No man can be stripped of his property, of his liberty, or of his freedom. He may worship God as his conscience dictates; he may receive his education in public schools and colleges; he may go and come as he pleases; and he may make of his home all that is lovely and true. To the Constitution, he must always be loyal, and his loyalty depends upon the sacredness of his citizenship. The essentials of our civic liberty are proclaimed by the Declaration of Independence and the Constitution, and upon these essentials the civilization of America has been built. They demand the highest ideals of citizenship, and citizenship requires that its purity be kept inviolate.

Any movement among the citizens of America to force their ideas on the people by hate and by social and political revolution is contrary to American principles and becomes the greatest menace to the Constitution and our civic liberties. "If we are to have industrial peace," says a noted economist, "we must have the industrial virtues," which are honesty in work and fidelity to public security, public order, and the unity of our national life. The unfortunate condition today in America is our weakness of morale and the loss of our finer sense of civic virtues.

Our democratic government has always been threatened by forces from within, for where there is individual opportunity, there will always be inequality, for no two individuals have the same ability, the same tastes, and the same mental and physical powers. Citizens must follow the principles of self-control, and realize that it is honest labor and patient endeavor that bring men to the ideal of self-government and obedience to the nobler im-

pulses of the spirit. "Men are free," said David H. Lawrence, "when they are in a living homeland; not when they are straying and breaking away. Men are free when they are obeying some deep inward voice of religious belief. Obeying from within." If America is to live, if our civic liberty is to grow larger and more hopeful in the future, our moral and spiritual values must be deeply rooted in a spiritual idealism. Our civic liberty is the ideal of the more abundant life, of realizing life in its largest possibilities. It is as James Truslow Adams points out in his *Epic of America*, "that dream of a land in which life should be better and richer and fuller for every man, with opportunity for each according to his ability or achievement."

"The building of this Nation has been a long, a solemn, and a sacred task." It has been the work of men of the loftiest ideals of life, who looked upon their government as something over which Divine Providence has had an influence. The American people have always regarded themselves "as the instruments of Providence in the working out of a great government and a mighty civilization." Almost alone among the governments of the world, they have been in the habit of invoking the Divine blessing upon the deliberations of their legislative bodies; and on every festive occasion, they have given their hearts in prayer.

America needs re-idealizing. It needs higher moral values and spiritual standards. Its people must work together in a common loyalty. William Penn laid down some forceful ideas to his people when he founded Pennsylvania. "Governments, like clocks, go from the motion men give them," he said, "and as governments are made and moved by men, so by them they are ruined too. Let men be good and the government cannot be bad. But if men be bad, let the government be ever so good, they will endeavor to warp and spoil it too their turn." And at the close of his remarkable statement, he says that a good constitution and form of government will be preserved by men of wisdom and virtue, and that good citizenship must be preserved by a virtuous education of youth. John Marshall, the famous Judge of the Supreme Court of the United States, once said: "A constitution is framed for ages to come, and is designed to approach immortality as nearly as human institutions can approach it. Its course cannot always be tranquil. It is exposed to storms and tempests, and its framers must be unwise statesmen indeed, if they have not provided it . . . with the means of self-preservation from the perils it may be destined to encounter." These words from the most noted immortal Nationalist address of our first great chief justice is one of the "strongest and most enduring strands of that mighty cable woven by him to hold the American people together as a united and imperishable union."

AMERICA'S gift to the world is its Constitution and its ideal of civic liberty. It brings the people together in the bond of common loyalty, and its values in spiritual achievement and moral purposes find validity in the vision of God. This great thought was expressed by John Adams, when he said:

There are rights antecedent to all earthly

government—rights that cannot be repealed or restrained by human laws—rights derived from the great legislator of the Universe.

The same thought was expressed by Brigham Young:

I want to say to every man, the Constitution of the United States, as formed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty, who sits enthroned in the midst of the heavens; although unknown to them, it was dictated by the revelations of Jesus Christ . . . I say to you, magnify the laws. There is no law in the United States or in the Constitution, but I am ready to make honorable.

In this country the name of the Savior is confessed. His law is authority and His providence trusted. The name of the Son of Man and His teachings are honored. The day of His birth and His resurrection are honored in every home and by every church, and at this moment wise men of the nation are stressing the spiritual values more and more every day. They are asserting that democratic institutions and cultural activities rest upon the assumption that man is a spiritual being and that his highest good should be defined in terms of spiritual values. A group of scientists have declared recently that "Spiritual life and its laws, as we experience them in ourselves at our best, are distinctive. They are not identical with the phenomena and laws of nature described by the natural sciences, and whatever description of them the natural sciences may be capable of giving, cannot affect their reality and their value."

No other book ever written gives us the ideal of good citizenship as does the Bible. Take, for example, the fifteenth Psalm, a beautiful lyric. Its title is "The Good Citizen," and it begins with a question:

Lord, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill?

The question is answered by the description of a man "whose character" says Henry Van Dyke, "corresponds to the law of God."

He that walketh uprightly,
And worketh righteousness,
And speaketh truth in his heart.

He that backbiteth not with his tongue,
Nor doeth evil to his neighbor,
Nor taketh up a reproach against his neighbor.

In whose eyes a vile person is condemned;
But he honoreth them that fear the Lord.
He that sweareth to his own hurt, and changeth not,
He that putteth not out his money to usury,
Nor taketh reward against the innocent.

He that doeth these things shall never be moved.

The Latter-day Saints have a deep and glowing faith in the providence of God and His laws. They see that the need of the world is a knowledge of the principles of morale which are the outgrowth of the Gospel of Jesus Christ. In the *Epic of America*, by James Truslow Adams, we are made aware of the character and molding influence of the ideals of America, or as he calls it the "American Dream." He points out that in the development of the physical resources of our country, there has been a striving, which, however obscured, is still the distinctive note and the chief contribution of our nation to human progress. It is "the dream of a land in which life should be better and richer and fuller for every man, with opportunity for each, according to his ability or achievement." But the greater dream of America has

been to establish the power and righteousness of truth in the hearts of all people. There are moral values and spiritual standards which as they are sought make for peace and concord. This is the unity of America for which we pray and for which we live.

Questions and Subjects for Discussion

1. Discuss the introductory statement at the head of this lesson. Who was Aristotle? (An ancient Greek philosopher, who lived about 300 B.C.)
2. What is meant by civic liberty? "Civic liberty is the sacred heritage of all Americans." Why do we say this?
3. Madame de Stael was a celebrated French writer. What did she mean when she said: "You Americans are the advance guard of the human race"?
4. What is meant by the statement: "Civic liberty makes man a citizen and not a subject"?
5. How would you answer the question: "What are the main characteristics of the Government of the United States"?
6. Give all the reasons you can why our American Government gave to its citizens the right to worship God according to the dictates of conscience.
7. We say, "Our Government is threatened by forces within." What do we mean by this?
8. Give all the reasons you can as to why the Government of the United States is a Christian government.
9. Are we as loyal to both family and state government as our fathers were?
10. Discuss the subject: "The Latter-day Saints are loyal supporters of the Government of the United States."

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It will be well to go to your public library and find some one-volume histories for references to the Constitution.

General Presidents of Relief Society

(For optional use of Relief Societies in stakes and missions in countries other than the United States, in lieu of social science lessons.)

Note: The course, "General Presidents of Relief Society," includes eight lessons—one on each of the eight general presidents. No lesson was published in this department for the month of December, as the General Board does not require that a meeting be held on Tuesday, December 22, due to the holiday season. Relief Societies desiring to present all eight lessons of the course must necessarily combine two lessons for presentation at one meeting or present two lessons in March—one on the fourth Tuesday, March 23, and one on the fifth Tuesday, March 30.

In order that lessons may be available sufficiently early for wards desiring to have an extra lesson on the fifth Tuesday in March, two lessons, "Emmeline B. Wells" and "Clarissa S. Williams," are published in this issue of the *Magazine*.

Emmeline Blanche Woodward Wells

Fifth Relief Society President

Lesson 5

EMMELINE Blanche Woodward was born at Petersham, Massachusetts, February 29, 1828. Her ancestors were Puritans, patriots ever ready to sacrifice for their convictions, and people of literary attainments. All three of these strains were strongly marked in the precocious Emmeline, who entered school at three years of age, early wrote bits of poetry and prose, and was graduated at fifteen with honors and a teacher's certificate. While still a pupil at a "select school for young ladies," she was baptized a Latter-day Saint, at the wish of her mother. Through ridicule her companions and teachers tried to persuade her to give up this unpopular new religion. Her soul was in conflict. She was ambitious for a higher education and loved the society of scholars. Although lacking a sure testimony of the Gospel, she remained steadfast, renounced her ambitions, and somewhat dubiously set out for Nauvoo.

The Prophet Joseph Smith was at the dock to meet the boatload of Saints. He shook hands with Emmeline. She said later, "I knew instantly then that the Gospel was true by the feeling that pervaded me from the crown of my head to the ends of my fingers and toes and every part of my body." Heretofore, in Emmeline's mind greatness had been somehow involved with scholarly achievement. Now, in the Prophet, untaught in schools, this fifteen-year-old girl recognized greatness in its highest form. "Never was there another man like him," she testified to her old age. With this new, clear vision of truth, Emmeline was spiritually armored for the hard years ahead.

In Nauvoo, and later at Winter Quarters, this young woman taught school and Sunday school; she also sang and recited at social gatherings.

In 1848, as the wife of Newel K. Whitney, Emmeline came to Utah, but was soon left a widow with two small children. She taught school in a log cabin, with the books and equipment she could provide.

After two years she married General Daniel H. Wells, a leader, a man of culture, and later one of the First Presidency of the Church. In their home were books, music, a background of spirituality, and intelligent conversation. As Mrs. Wells became more widely known, persons of national and international note called at her home, many of them her personal friends.

Mrs. Wells was a charming woman, small and delicately built, with aristocratic features and lovely eyes of forget-me-not blue. Her fragile body housed the soul of a poet, with its insight and sensitive discrimination. Nevertheless, she was a woman of spirit, outspoken and ready to defend what she believed right and just. And through the years of deprivation, drivings, long marches, pioneering struggles and, later, comfort, she felt that the women of Zion had a destiny to work out. Mrs. Wells early espoused the cause of woman's advancement.

Her public activities did not com-

mence until the seventies, however, as she bore Daniel Wells three daughters and remained at home most of the time while her children were young. But in 1870, when Utah Territory was granted female suffrage, she was among the first women in the United States who cast their ballots as citizens.

The *Woman's Exponent* was first published in 1872, with President Brigham Young's approval. He wanted the women to have a literary publication in which to express their ideas and spread information. But the women had to finance it; and so they incorporated and bought stock at $10 per share. The enterprise succeeded, and Mrs. Wells became assistant editor in 1875, and two years later, editor and publisher. The publication kept abreast of women's activities and interests the world over, gave Relief Society news and instructions, encouraged Mormon women's efforts in all home industries, aided mothers in caring for their children and homes, and published matter that was of spiritual and educational value. In a charming style Mrs. Wells gave wise advice on numerous subjects, particularly on methods of cultivating refinement in the home.

Mrs. Wells published a volume of poems, *Musings and Memories*, and compiled and edited two books for the Chicago World's Fair—*Songs and Flowers of the Wasatch*, and *Charities and Philanthropies*. She was also the founder of two literary organizations, the Utah Women's Press Club and the Reapers' Club. On her eighty-fourth birthday, the Brigham Young University conferred upon her the honorary degree of Doctor of Literature.

In 1876, President Young told Mrs. Wells that the men had failed to store a two-year supply of grain for every family as he had requested, and laid upon her the mission of storing grain, like Joseph of Egypt, against a day of famine, drouth, or crop failure.

Sister Wells felt "very timid" in accepting this mission. President Young said: "Begin by writing the strongest editorial that you can possibly write upon this subject."

She obeyed, asking, as President Young desired, that the women buy wheat and save wheat, and that they "build storehouses for the storing of their grain . . . and that they solicit donations from their husbands and brethren to assist them in carrying out this enterprise." She urged them to "be in earnest." For many years she wrote about wheat, encouraging the women in this project. Some of the women gleaned wheat and some bought wheat with the proceeds of their Sunday eggs, which they gathered early on Saturdays and late on Sundays in order to increase the number; other women sold homemade quilts, jams, and cheese to acquire the grain.

Instructions for building granaries appeared in the *Exponent*. They were to be cool, dry, and dark. When bins and granaries were running over, new ones were built with money raised by the sisters. Grain was lent to bishops for the poor, and to farmers as seed during times of drouth. During World War I the Relief Society had 200,000[1] bushels on hand, which were bought by the United States Government. Lat-

[1] See *A Centenary of Relief Society*, "Grain Saving," p. 72.

er when in Salt Lake City, President Woodrow Wilson called on Mrs. Wells and expressed the gratitude of the Government for the wheat.

CIRCUMSTANCES and the personality of Mrs. Wells led her to fulfill other important missions. She helped to bring Mormon women to the favorable attention of the National Government in Washington, and of American women throughout the country, and later of international groups. In 1870, by invitation, she addressed the National Woman Suffrage Convention in Washington, where she was unusually well received. At that time the Government was considering legislation that would be prejudicial to Mormon women, and Mrs. Wells presented a memorial from the Utah women to Congress and to President Hayes, personally, in the White House. In 1891, when the Relief Society became affiliated with the National Council of Women, Mrs. Wells was present. She was a delegate at many other meetings of this organization, the National Suffrage Association, and other women's congresses, and presided at several important national meetings. In 1899 she attended the International Council of Women in London and gave an address in Convocation Hall.

Mrs. Wells was a friend of many great people, among them Lord and Lady Aberdeen, Marie Corelli, Susan B. Anthony, Pundita Ramabii, Dr. Mary Walker, and Elizabeth Cady Stanton. She conversed with five presidents of the United States, dined with Lucy Stone, and spent a day with the poet Whittier.

She was president of Relief Society from 1910 to 1921. During those years *The Relief Society Magazine* became the successor to the *Woman's Exponent;* lesson outlines were prepared for uniform use throughout the Society; welfare activities became more systematized; membership dues were raised to fifty cents a year, and the stakes were allowed to retain twenty-five cents to meet expenses incurred in traveling to the wards and to general conferences of Relief Society; and the Relief Society Home for Women and Girls was opened. Mrs. Wells, the Board members, and an army of Relief Society women cooperated with the Red Cross in all its work during the period of World War I.

Mrs. Wells died in 1921 at the age of ninety-three. The women of Utah placed a marble bust of her in a niche in the rotunda of the Utah State Capitol, commemorating her service in the cause of woman's advancement.

When young, Emmeline Woodward had no doubt wondered if accepting Mormonism would mean foregoing intellectual opportunities, personal development, and a career of usefulness to mankind; instead, it opened undreamed-of opportunities for development—both spiritual and mental—and for service to her own sex, her state, her nation, her Church. It gave her great domestic happiness, and the assurance that family ties and personal progress would continue throughout the eternities.

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Clarissa Smith Williams

Sixth Relief Society President

Lesson 6

IN 1921, when Clarissa Smith Williams became sixth general president of Relief Society, no woman in the Church was better prepared for such leadership, yet no one could have felt more keenly the responsibility of guiding fifty thousand Relief Society women. That duty seemed to her the gravest task of her life. To it she gave unceasing thought, labor, faith, prayers, and the all-embracing motherliness which was her outstanding characteristic.

Clarissa was the daughter of George A. Smith, Church Historian and first counselor to President Brigham Young, and Susan West Smith, a gentle and spiritual woman. She was born April 21, 1859, in the old Historian's Office, a noted pioneer residence containing Church office quarters, located opposite President Young's home, the Lion House. Clarissa knew the leading men and women of the Church at first hand, for they came to her father's home for both religious councils and social gatherings.

Clarissa attended Miss Cook's private school in the Social Hall, and later the University of Deseret. At sixteen she conducted a private school and later taught in both Salt Lake City and Salt Lake County public schools. At eighteen she married William N. Williams, who was leaving for a foreign mission, and she continued teaching until his return two years later.

The home life of this couple was exceptionally happy. Their hearts rejoiced at the birth of each of their eleven children. Two of these died very young, and two in early girlhood; but while the parents mourned deeply for them, they had the courage to put their grief in the background and maintain a pleasant, cheerful atmosphere. The home was orderly, peaceful, and inviting, and when young friends came, Sister Williams, although she might be very busy, took time for a little personal visit with them.

This large family was unusually cooperative — in work, in play, in business, and in their delightful hospitality. When Sister Williams had seven children, she was asked to be secretary of the Seventeenth Ward Relief Society. She felt that she could not comply, but her husband said, "My dear, you must do it. I will help you all I can, either by taking care of the children or by making out the reports or copying your minutes." Although a busy man in his own right, he did help her in many ways. Husband and wife consulted regarding his expanding furniture business. They had no separate interests, and doubtless their success was largely due to their combined wisdom and to the fact that both masculine and feminine points of view were applied to all their problems.

Sister Williams had the unusual experience of serving in almost all of the offices of the Relief Society. She became a member when a young girl, and at sixteen was appointed as an assistant visiting teacher. She was ward secretary for seven or eight years, ward president for about eight years, then stake secretary and later stake president. She was treasurer and a member of the General Board, first counselor to President Emmeline B. Wells, and in 1921 she herself was appointed general president of Relief Society.

Joseph Smith in giving the pattern for Relief Society work assigned the sisters many and widely divergent duties. Sister Williams was mindful of all of them and tried to carry them out. The Prophet spoke of strengthening the virtues of community life. Under Sister Williams' leadership, and with Sister Amy Brown Lyman's capable help, the Relief Society women worked for the enforcement of existing laws, sought better laws, and supported every project that would benefit and improve community life. Social service study was stressed, including child welfare, poverty, disease, crime, employment problems, and economic conditions. The funds paid to the Relief Societies by the United States Government when it purchased the vast quantity of wheat stored by Relief Society women, were centralized, and the interest was designated for use in maternity and child-welfare work throughout Zion. Vacations were arranged and good food provided for many malnourished children. Yet, in her direction of Relief Society, Sister Williams never allowed practical interests to overcome her love of spiritual truth, and her testimony of the Gospel was unwavering.

IN addition to Relief Society work many other responsibilities were laid upon the shoulders of this capable leader. During World War I, as chairman of the women's committee of the National Council of Defense for Utah, she aided the campaign for food production and food conservation. She was chairman of the women's work committee for Utah and participated in Liberty Loan drives. She was very active in Red Cross projects, and worked with the Utah Public Health Association, especially in the campaign against tuberculosis. At Clarissa Williams' funeral, Governor George H. Dern of Utah referred to many of these activities and re-

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marked that the cooperation she had always received from those with whom she worked was a genuine proof of her ability. Mrs. Williams was also a charter member of the society, Daughters of Utah Pioneers, and belonged to a literature study group.

At several meetings of the National Council of Women, held in various states of the Union, Clarissa Williams represented the Relief Society. At that time, thirty-three women's organizations were affiliated with the Council, and its membership numbered more than ten million. At one time the national president appointed her chairman of the Council for the State of Utah.

In 1914, Sister Williams was one of nine delegates from the United States to the meeting of the International Council of Women in Rome, Italy. The experience was very interesting, and at the close of the convention, she and her devoted husband toured Italy, France, Germany, Switzerland, England, and Wales. Mr. Williams was proud of his descent from Welsh nobility, and the two travelers, while in Wales, visited the old family homestead. That journey was one of the happiest experiences of their lives, and it lingered fondly in their memories.

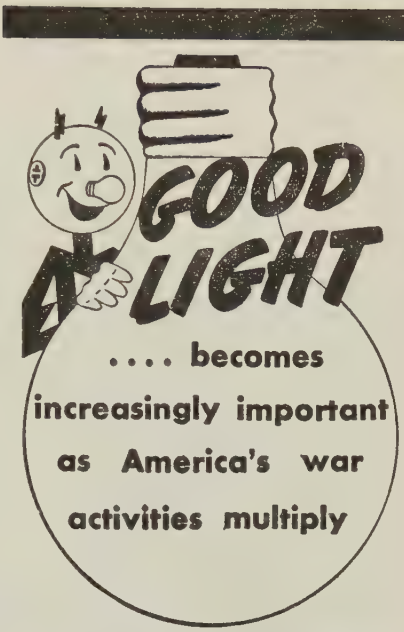
Eleven years later Mrs. Williams was appointed state chairman of the committee arranging for the quinquennial meeting of the International Council of Women in Washington, D. C. With the other state chairmen, she was a guest of the international president at a banquet in their honor.

In the Relief Society General

Board room in the Bishop's Building hang portraits of the eighth general presidents of the organization. On April 30, 1924, the oil painting of Clarissa Williams, draped in a large silk American flag, was unveiled by a small granddaughter. Counselor Jennie Knight commented on the useful life of President Williams, her love of truth, her affection and charity for people. She said she felt that the Lord had made Sister Williams an ideal woman. Board members praised her wisdom and inspiration in council, and Brother Williams paid his wife a beautiful tribute.

Sister Williams had good business judgment, and was an executive of rare ability. She was an organizer and a cooperator. Her life was an all-round success because, in addition to the many virtues named, she possessed unflagging industry. She never shirked the heavy labor entailed in doing her Relief Society work conscientiously, nor did she slight her home for her public duties.

It is no wonder that Sister Williams evoked love and loyalty from her co-workers, for she was one of the most thoughtful, sympathetic, and considerate of women. At one time while she was treasurer of the General Board, two members were assigned to conference in Arizona. Sister Williams knew that her brother would drive to the train to meet them; so she wired him to have some heated rocks in his vehicle for the sisters on their long, cold ride. Loving justice herself, Sister Williams was fair to her Board members—in making assignments, in granting speaking privileges in meetings, and



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in every other way. She gave serious consideration to counsel and was courteous to all with whom she dealt. In the close relationship which exists among Church groups who give voluntary service, she was an example whom all might well emulate. She was broad-minded, charitable, and understanding, and ever desirous of helping the poor and suffering. She lived the Golden Rule.

Owing to failing health, Mrs. Williams requested to be released as general president of Relief Society in 1928. She died March 8, 1930, mourned by Church, city, state, and by nationally and internationally known men and women.

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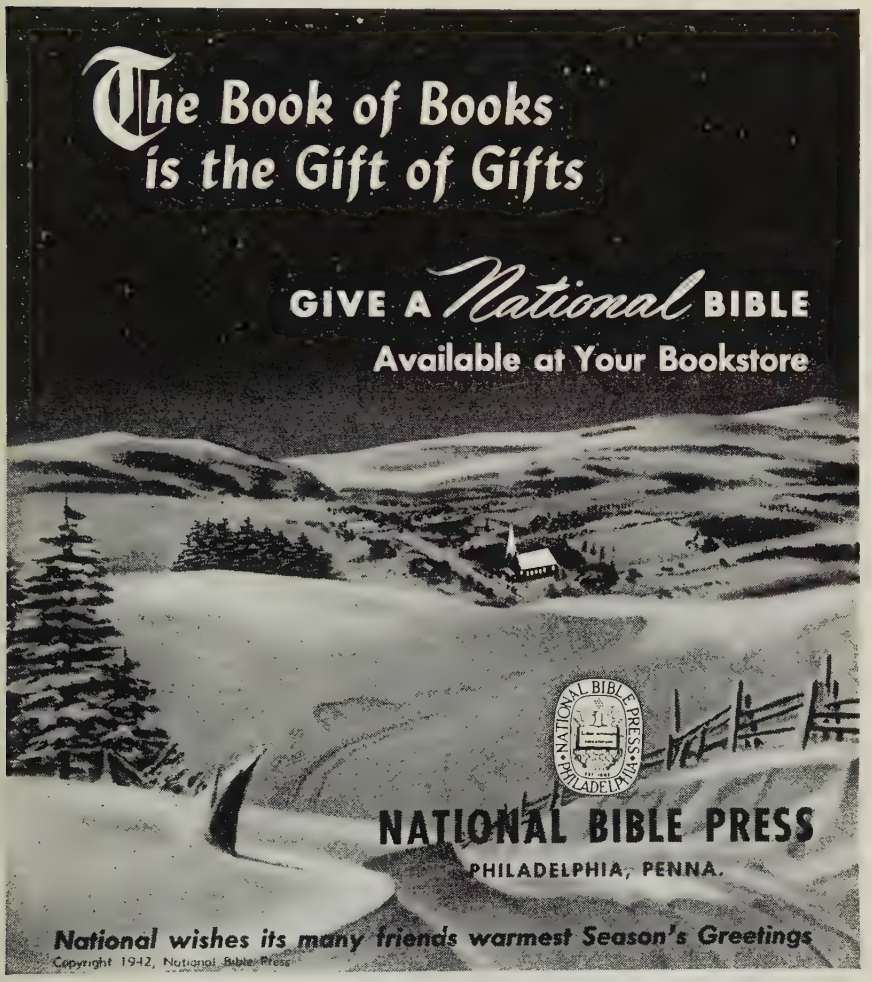
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